baskets with two weaves filled with custard-apple tree leaves between, and which are impenetrable by rain. There are also hébechets [or: ibichets], which are the sacks through which they strain their manioc flour. Also, there is the couleuvre [lit: 'adder'—because of its snake-like shape?—Ed.], a kind of arm-long sock to press the flour in. They attach the top to a peg and from the bottom roll a staff which they weigh down heavily, either by sitting on it or otherwise, and in no time their flour is dry. Others make matoutous, which are their tables. They are low, some round, some square, a little higher than a cassava. All this small handiwork which we have mentioned is made of certain large rushes that they call oualomam [odalloman] that they dry and split into long, thin strips and paint black or red before using them. The red is from annatto, the black is from [the] the gum tree or the sandalwood which they burn. So that the dyes will be fast, they dissolve the second bark of a certain tree in water, which gives a strong liquid glue. They wet the reeds with this, then put on their annatto or black, then rub the reeds again with the gluey water. After drying in the sun, the paint never comes off. Others among them make belts; others fishing lines and so forth. When they go to bed, they always make a fire beneath their beds.

The Labors of The Women

The women are almost slaves of the men. They provide them with food and drink, take care of the children, and follow them everywhere to prepare their food.

As soon as they get up, they also go to bathe. Then they begin to scrape and shred manioc, make bread for breakfast, and prepare whatever they have for their husbands. Breakfast over, the women go to work. Some go to their gardens to plant manioc or sweet potatoes with a pointed stick, since they do not use hoes; others weed. The men do not trouble at all with that. The women who stay at the hut make cotton hammocks or make oil to rub or grease their husbands' hair with. They make this oil from a seed which they call coufheu. They first let the seed rot, then dry it over the fire, then knead it between their hands, often spitting on it. Then they put it in the sun for a while and afterwards throw it in their couleuvres and press it to squeeze out the oil. They also make oil from the

1:Breton & La Paix--18a M-5 (1635-1647)1929 ST13 Callinago ST13

285
415

Carib Baskets
Engraving of the beginning of the Eighteenth Century

796 There are few Caribs who have women and children who do not participate in the elétoüac feast, for it is one of their most solemn. It sometimes takes four months to prepare for it. The hair of the women and children is shaved close to their temples. At this feast they begin to feed fish to their small children. They do not permit their children to eat fish for a long time, because of the fish bones and also because fish causes colic and stomach cramps. The elders and the married men bring birds of prey. The children bring in little birds, and the married men bring big and full grown birds that they have taken from their nests and reared for this ceremony. The captain is invited to perform. He takes the birds and beats the heads of the birds against the heads of the performers so that they are bloody. He gashes both the children and the older men. He puts the children into their hammocks where they must remain without eating, and they must keep the position which he has given them. If they do not remain in this position it is believed that they will become hunch-backed or deformed according to the new position they might take. The birds of the married men are crushed if they have had children or have killed some Arawaks. With a quantity of black pepper or pimento, they rub their wounds. You can imagine how cold they are! In order to restore them they are given the hea of their bird to eat, but nothing more. Fearing that this may cause some indigestion, the [278] next morning they go to a drinking pot full of a tobacco liquid and drink long drafts of it which makes them vomit everything. [202]

[65] They have a feast in which the smallest children begin to eat fish. The older children have their ears pierced and their hair cut. [60] [385] The ioubénene is the man who incises them at their feasts and [285] is considered as their godfather. [191] There are certain people who are asked to make small wicker tables, baskets carried on the back, and other utensils necessary for the feast called elétoüac. [317]

301 Among all the guests there are six or eight who rub their bodies with elemi gum that is still fresh from the tree. They glue on small feathers and down from the bird called Fesse en Queue. They crown their heads with long feathers of the Aras [macaw?] bird. Then they 295 293 dance two by two around the carbet. One extends his right arm on the shoulders of another who in turn passes his left arm around the neck of his companion. The others follow in a like manner. Dancing two by two, they arrive at the place where there are big calabashes full

5: Rouse E-4 (no date) 1948 ST13 Callinago ST13 (1650-1700)

501 person; it had a flat stern and served mainly for fishing. The rafts consisted of a series of logs, lashed to two transverse bars.

The pirogues and canoes seem to have been better finished than the *Arawak* canoes. Their sides were smoothed, polished, and often painted to represent Indians or maboya spirits. In historic times (and perhaps earlier) the pirogues had three masts and the canoes two, each supporting a sail made from cotton or from palm-leaf matting.[1] The paddles were spade-shaped, like those of the *Arawak;* that of the steersman was one-third longer than the rest (pl. 94).

484 [724] When on a raiding expedition *Carib* men traveled alone, taking only several women to prepare their food and to paint them with urucú. Otherwise men, women, and children traveled together. They carried their hammocks and kitchen utensils and landed at night to build temporary sleeping shelters.

497 789 The *Carib* were quite superstitious about traveling from island to island. While at sea they ate no crabs or lizards and drank no water, for fear of not being able to reach land. They were careful, too, not to spill fresh water into the sea, for they believed that this would cause storms and a swelling of the water. When passing a place where *Carib* had previously been drowned they threw overboard food so as to prevent the dead people, now living at the bottom of the sea, from causing them to capsize. Upon the appearance of a storm cloud they all blew into the air and waved their hands to drive the cloud away. When it did become stormy they chewed manioc bread and spit it into the sea and air to appease the spirits (omicou) who were causing the storm. If the wind were unfavorable, an old man would shoot an arrow at the prow of the canoe in order to make the canoe go straight as an arrow. The *Carib* never named or pointed at the land which they were approaching, for fear that they might not be able to get ashore.

[492 659] The people traveled by foot when on land, felling a log or using small canoes to cross streams. Burdens were carried in baskets on the back; babies were suspended in little hammocks strung around the mother's neck.

MANUFACTURES

285 **Basketry and weaving.**—Next to canoes the outstanding *Carib* artifacts were baskets (pl. 94). The men made these from *Latania* leaves, which they split, scraped with mussel shells, and plaited together. Often the baskets had double walls, separated by a lining of leaves which made them watertight. Some, made large and pyramidal, were used on the back as carrying baskets. Others, which were small, rectangular, and provided with covers, served for jewel boxes. They were supplied with a cord to be attached to the gunwales of the canoes, so that the basket would not be lost

[1] Some sources say the pirogues had squaresails as well as the usual square mainsails.

5: Rouse E-4 (no date) 1948 ST13 Callinago ST13 (1650-1700)

if the vessel overturned. Large rectangular baskets, turned upside down 285
and provided with wooden legs 4 to 5 inches (10 cm.) tall, served as tables (matoutou). The basketry technique was used also in the manufacture of strainers, sieves, and mats, the functions of which have been described above. In historic times the natives had brooms.

The weaving of cloth may not have been an original part of *Carib* 286
culture. The women had wooden spindles for making thread and used belt looms for weaving it. They stretched the warp threads from a stick on one side of the house to a stick on the other; then two women wove in the weft, beating the threads down with a sword-shaped stick. The cloth was dyed with various colors, particularly red, and was sewn with a needle made from a palmetto spine.

Pottery and gourds.—The *Carib* baked pots and griddles of clay; the 415
former were indispensible for making beer. They had numerous gourd [323]
containers, made by removing the pulp with hot water and pebbles. These included bottles for urucú, covered bowls (coyembouc) for carrying trinkets, platters, cups, dippers, and spoons. Often they were engraved or painted. Coconut shells were treated in the same manner.

Woodworking.—The men not only carved canoes of wood but also 322
they made bowls, which were used primarily for drinking bouts, and stools, which either were solid or were provided with four legs.

Fire making.—The people made fire by rubbing one mahot stick 372
against another.

SOCIAL AND POLITICAL ORGANIZATION

Except in wartimes, each *Carib* village seems to have been an indepen- 421
dent organization. It consisted of an extended family which had split away from some other village and was headed by its founder. This man, 422
called a carbet chief or tiuburuli-hauthe, had charge of the carbet and of the entertainment which took place therein. He probably also supervised fishing and the cultivation of the land, which seems to have been communal. Although he was treated with deference, he had little authority. The *Carib* men were individualists, and they looked down upon the [167]
Europeans for taking orders.

Each island also had one or two war chiefs, called ubutu, who were 424
elected to hold office for life. Except that ownership of a caracolí seems to have been one of the requirements for this chieftainship, no heredity was involved in the office. However, a son might succeed his father if he could prove himself worthy. He had to be an experienced warrior with a good record, excel in swimming and diving, show that he could carry a greater burden than his followers, and bear burning and slashing of his flesh without flinching.

The war chief was particularly honored. He was provided with an assistant, and wherever he went he was surrounded by a retinue. His

5: Rouse E-4 (no date) 1948 ST13 Callinago ST13
(1650-1700)

342
285
291

342

PLATE 96.—Carib dwellings. *Top:* Carib house and basketmakers, St. Vincent. *Bottom:* Carib houses, Arima, Trinidad. (After Fewkes, 1907, pls. 8, 7.)

[p.564F]

6: Taylor E-5 (1930-1937) 1938
ST13 Callinago ST13

walls of hardwood boards and roof of shingles (preferably from ca- 342
ounier: *Ormosia dasycarpa*, or bois lézard: *Vitex divaricata*). This type of hut is found, with variations, all through the islands, and does not appear to be of native origin. The wood is usually cut and hewn into shape by the future owner, the foundations dug with the help of friends, the house raised (or mounted) with the assistance of a professional carpenter (who may take 25 or 30 shillings for his work), and the roof covered in 1 day at an almost ceremonious gathering of by no means abstemious helpers and friends.

The following are among the commoner woods employed by the 342
Caribs in house building: 324

Stakes and piles.—Mangle rouge (*Rhizophora mangle* L.) and mangle blanc, acouquel (*Pentaea boerea* L.).

Boards.—Bois bandee (*Chimarrhis glabra*), bois rivière (*Chimarrhis cymosa*), bois sept ans (*Meliosma* sp.), noyer (*Zanthoxylum lenguila*).

Posts.—Balata (*Mimusops* sp.), carapite ("black-heart," possibly *Amanoa caribaea* (?), not to be confused with carapata).

Rafters.—Angelin (*Andira inermis*), cacoulier (*Ormosia dasycarpa*).

Laths.—Bois rivière (*Chimarrhis cymosa*).

Beams.—Bois lézard (*Vitex divaricata*), laurier canu (*Ocotea* sp.), laurier rose (a sweet-smelling wood of reddish hue, large tree. Not the so-called rose laurel of other islands).

Basketry

Together with the building of dugout canoes, basketry now consti- 285
tutes the Caribs' main industry and source of revenue. Apart from those destined for sale, they make other articles for domestic use of a superior quality, and which seldom are seen outside the reserve.

The materials used today, and the manner of their preparation, are as follows:

(1) Larouman or, more correctly, Tsarumá (*Jacksonipheon arouma*), 285
the itirite of the Guiana Indians. A slender, palmlike reed with long 324
spatulate leaves, attaining from 12 to 15 feet in height. Cut and tied in bundles of 70 to 100 stems and brought down to the coast, where it is spread out on the beach to dry in the sun for several days. Without this process, during which it acquires an agreeable red russet color, the stems would soon become brittle and unworkable. Some of them are subsequently steeped for a couple more days in "mudholes" by the riverbank, where they take on a fine shiny black. The blackened stems are, however, less strong than those not so treated. Before use, each stem is split in four or six strands which are then drawn between a knife blade and the finger until the pith is removed and they have been made fine enough for the work in view. If white strands are wanted, as for the linings of Carib panniers, they may be obtained by scraping the outer surface of red strands, or merely by laying them inner side uppermost.

6: Taylor E-5 (1930-1937) 1938
ST13 Callinago ST13

285 824 (2) Roseau (*Gynerium saccharoides*), a sugarcanelike reed found near water. The midrib of the leaf is peeled, bleached by laying it in the dew, and dried in the sun. While inferior to larouman in strength, it is of a purer white, and is therefore used in small decorative baskets and for plaiting hats. Its cane, employed for edging Carib panniers, is merely peeled and scraped.

(3) Racines-palmiste, the aerial, reddish colored roots of the mountain palmiste (*Euterpe montana*, *Areca regia*). Used especially for making shoulder carry-alls. Cut, peeled, and scraped, then split into two or three strands according to their size and to the worker's requirements.

(4) Mibi (*Stigmatophyllum puberum*), liane-pomme (*Mereccja* sp.), liane grise, calabouli, and corde caco are the local names of varying and differently used lianas. The first requires only to be scraped, after which it may be dyed yellow or mauve—in the first instance by steeping it in the expressed juice of a small-bush carrotlike fruit, locally called saffron; in the second case, by soaking it in an infusion of the leaves of a small or medium sized tree known as "tan" (?)—not *Byrsonima spicata*, which is also known as "tan." Liane-pomme (the water lemon of the English Creoles) is only peeled before use, while the others require no preparation.

(5) Latanier (*Thrinax* sp.). The septa of the mature leaves are split in two and worked before becoming too dry.

(6) Bamboo. Dried indoors and split into fine strands.

(7) Balisier (*Heliconia bihai* and *H. caribbaea*). The midrib is sun-dried and parallel lengths tied with twine to form simple roll-up mats.

(8) Bakua (*Pandanus* sp.). As (5).

(9) Vétiver (*Vetiveria odorata*). The leaf is bleached by boiling, dried in the sun, and split in two for plaiting into hats, etc.

285 415 (1) Carib panniers (pagira) are made in wicker ("Armadillo") pattern, multiple weft, and in duplicate. The inner lining, or "mama," is all white, while the outer covering, or "skin," is usually worked in two or more colors (fig. 17). Between these two component parts a layer of sun-dried cachibou (*Maranta cachibou*) or balisier leaves is arranged carefully to render the basket watertight. The orthodox style consists of a receptacle and a cover (both in duplicate), the latter having two-thirds the depth and a foundation of four strands more than the former, over which it fits tightly. Made in all sizes and shapes, the commonest average, without the cover, is about 20 by 24 inches by 18 inches deep. Some are as large as an old-fashioned trunk, while others, of miniature dimensions, are made in "niches" of 9 or 12 baskets that fit into one another after the manner of a Chinese puzzle. A game-basketlike variety of identical construction, but whose width is about one-third its height and a quarter its length (so

6: Taylor E-5 (1930-1937) 1938
ST13 Callinago ST13

as to admit being slung by a cord from the shoulder), is known as "portemanteau." "Valise" is the name given to a still more flattened type (fig. 18). 285 415

There are only two or three Caribs left in Dominica who claim to know how to make baskets of the so-called tressed variety, and those examples of the latter I so far have seen must be classed as of freak

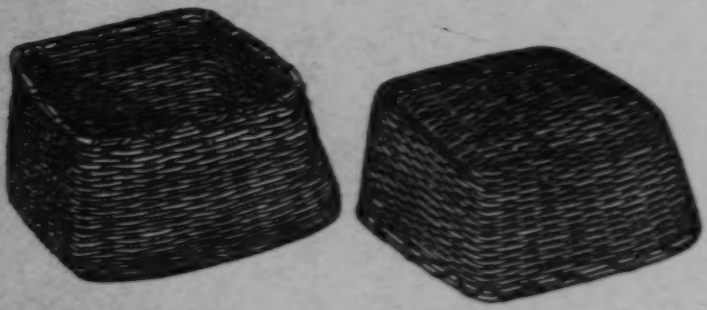


FIGURE 17.—Carib pannier and cover.

rather than orthodox pattern. Probably as the market for the better work grew worse—the average price for the ordinary Armadillo pagàra has fallen in 10 years from a dollar to a shilling—the older men ceased to interest themselves in these ornamental wefts and the young men never learned them.

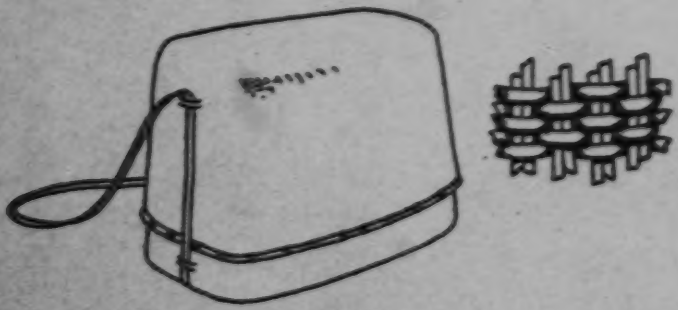


FIGURE 18.—Valise.

Other utensils manufactured from larouman strands are:

(a) The "panier cocaille," used for storing eggs, etc., in shape somewhat resembling an openwork basket with hexagonal base (fig. 19). Made in open hexagonal weave with horizontal cross-weave. About 1 foot to 18 inches across.

(b) The "bébichet," or cassava sifter, made in the alternate one-over-and-under-two pattern, either round or, less commonly, rectangular (fig. 20). The projecting strands are bound onto a double-hoop edging made from two superimposed lengths of a stout liana known

6: Taylor E-5 (1930-1937) 1938
ST13 Callinago ST13

285 415 locally as corde caco (*Heteropteris platyptera*). The rectangular variety are of closer weave and somewhat resemble trays.

(*c*) Cassava squeezer (fig. 21) (matapi or couleuvre, so called) has gone out of general use and become extremely rare in the last 20 years through neglect or inability on the part of the younger generation in their manufacture. The domestic article measures 4½ to 5 feet in length and about 4 inches across the mouth when not in use; its making entails the use of a great deal of larouman, of time, and of care. The local method seems to have been that described by Roth with regard to the Guiana productions, except that here the final strands seem to have been bound around a liana or bamboo ring sometimes instead of being woven into the more usual stirrup-like contrivance for taking the lever. I have endeavored to reintroduce their manufacture and general use, especially with regard to the smaller models, which might form an article of sale to tourists.

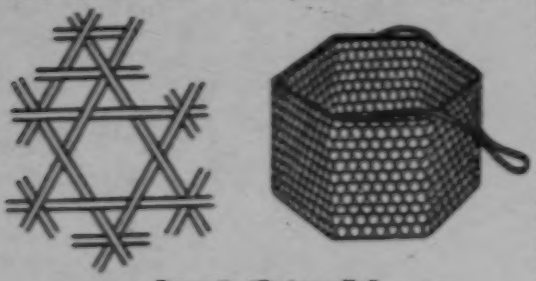


FIGURE 19.—"Panier corolle."

285 352 (*d*) Matòtu, or Carib tables. These have quite disappeared today, though some old men remember having seen them in their youth. From such descriptions as the latter could give me, they would seem to have resembled the rectangular bébichets, with short sticks, about 18 inches in height, set into the four corners. From all verbal accounts they were made of larouman, and not, as some authors state, from latanier (*Thrinax* sp.).

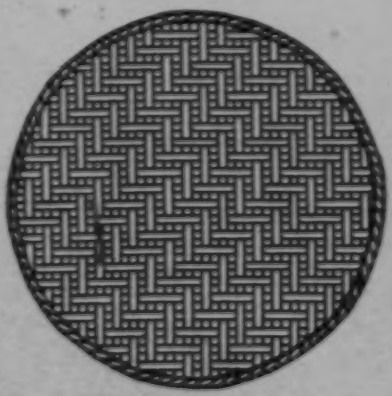


FIGURE 20.—Cassava sifter.

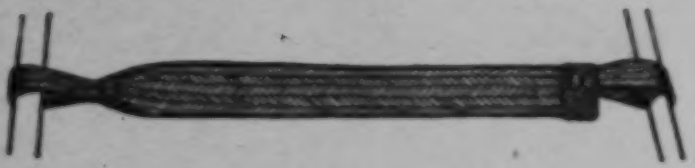
285 (*e*) Finger traps, or "wife leaders", as they are sometimes called, are also made of larouman, but have been described already in the section entitled "Childhood: Games and Pastimes."

(2) Roseau is often used, mixed with larouman, in Carib panniers destined for sale. It is of a purer white than the latter and more easily worked. The cane itself invariably forms the bordering or edging of the panniers. In recent years hats have been woven by the

6: Taylor E-5 (1930-1937) 1938
ST13 Callinago ST13

women from this material. Fans resembling those of the Guiana 215
Indians are woven in Dominica today, though curiously, not by the Caribs themselves, from a mixture of roseau and larouman strands (fig. 22).

(3) Racines-palmistes, the reddish and, in the big tree, aerial roots



[415]

FIGURE 21.—CARIBS SQUEEZE.

of the mountain palmiste (*Areca* sp., *Euterpe montana*), provide exceedingly stout strands which might serve a number of purposes, but are used almost exclusively for the manufacture of shoulder baskets (patois has "djolà" and "conten", more rarely the Carib "catoli"; Roth calls them knapsacks) (fig. 23). They are made here in both close and openwork weave, the former being more common, and of the alternate, one-strand-over-and-under-two-others (which latter are in pairs) pattern. The openwork mesh is of the diagonal type, with interpolated horizontal weft.

FIGURE 22.—FAN.

(4) These lianas are used, as is bamboo, in making round and oval-based baskets with simple radiate warp and over-and-under-one weft. Since they have a handle hooped over the top, these are known generally as "paniers à l'anse." The warp strands cross at their centers in superimposed groups of four or six, and into these the weft is woven spirally—at first over and under each successive pair, then over and under each successive strand. Market baskets are made from mibi, while the stouter lianas are used in those made for carrying produce from the provision grounds. It seems likely, as Roth suggests with regard to similar baskets in Guiana, that this type is of African and not native origin.

6: Taylor E-5 (1930-1937) 1938
ST13 Callinago ST13

285 415 (5) Latanier (*Thrinax* sp.), a fan-shaped palm which seems to have been used in the past, according to old authors, much more than at the present time, having them served in the manufacture of tables, squeezers, and even baskets. Perhaps the palm has become scarcer, or it may be that the authors were mistaken. Within the reserve its use is confined today to broom making, and to plaiting and sewing its septae into a sort of game basket (fig. 24) they call "djokom". The people in another part of the island (Penville), where there used to be many and still are a few Caribs, also make of latanier a kind of sack which they use for pressing their manioc.

[352]

FIGURE 23.—Shoulder basket.

(6) Bamboo is used as well as for the round baskets mentioned in (4) for making sambwa, a kind of round basket with narrowed mouth, used for carrying fish caught off the rocks. It is also employed as an alternate to cotton thread in making [327] kali, a local variety of fish pot or landing net used for catching flying fish (fig. 25). The sambwa is, except for its shape, of similar construction to the round radial-type baskets and has a cord handle. The kali

FIGURE 24.—Game basket.

have a bamboo frame and handle and an open hexagonal mesh (similar to that of the panier cocaille) of cotton thread or bamboo.

285 [352] (7) Simple roll-up mats (fig. 26), on which children or others may sleep, are made from the balisier leaf, dried and bound together horizontally to the required length by Bromelia twine.

(8) Bakwa (*Pandanus* sp.) and (9) vétiver (*Vetiveria odorata*), imported, one from the Pacific, the other from the East Indies, and used here for plaiting hats (an industry of obviously foreign origin) and occasionally for covering huts and shelters.

6: Taylor E-5 (1930-1937) 1938
ST13 Callinago ST13

THREAD, TWINE, CORDS, AND ROPES

283 Cotton.—Two varieties, probably indigenous and known respectively from the colors of their leaf stems as "black" and "white" cotton, are to be found close to most of the houses, and attain, since they are always left to themselves, the size of orange or apple trees. Used today only for calking canoes and for stuffing pillows and mattresses, cotton was spun by the Caribs within the memory of most of those now living on the reserve. The native method was shown to me by an old woman. A band of teased cotton wound around the left wrist is spun onto a long stick or spindle by rolling the latter on the right knee. The upper end of the spindle (fuseau) is crooked. A round disk of calabash, through whose center the stick is passed, acts as base for the growing spool of thread.

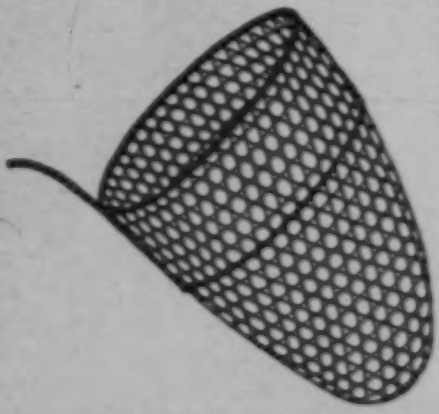


FIGURE 26.—Fish pot or hauling net.

La pitte (kuruwa, karata, silk grass, *Bromelia* sp.).—The leaf—longer than that of the pineapple, and without thorns—is drawn through a noose of maho or other cord attached to a projecting limb. An even pull with both hands on a short round stick over which the leaf is folded disengages the fiber and leaves the green pithy matter in the noose. The "drawn" fiber is next bleached and dried in the sun, and twine spun from it by rolling it on the naked thigh with the flattened palm of the hand (fig. 27)—a downward stroke spinning simultaneously in the required thickness two or as many single ply as are wanted, followed by an upward stroke which unites them in one thread or twine. Any length can be spun thus by the addition of more fiber when the end of one lot is reached. Twine made from la pitte is strong and lasts well in water. When used for fishing line it is strengthened and stiffened by the addition of a little gum from the gommier tree. Thread made for binding the borders of Carib baskets is rubbed with manni to render it more durable. La pitte may be made into multiple-ply cords and bands for carrying loads, tying baskets, etc.

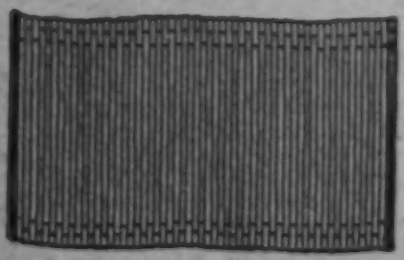


FIGURE 27.—Roll-up mat.

6: Taylor E-5 (1930-1937) 1938
ST13 Callimago ST13

285
291

[p. 159-A]

7: Taylor & Moore E-4, 5 (1938-1937) 1948
ST13 Callinago ST13

A NOTE ON DOMINICAN BASKETRY AND ITS ANALOGUES*

DOUGLAS TAYLOR AND HARVEY C. MOORE

TYPES AND TECHNIQUES

(By Douglas Taylor)

285 BASKETRY of the Island Carib is relatively little known, and descriptions of the materials and technical details are almost wholly unrecorded. The following notes are offered to remedy this situation.

284 285 *Ischnosiphon arouma*, the lárumą of the Dominica Carib (< Island Carib -ualamą), is today found growing wild in the rain-forests of the island's interior, although, for greater convenience, basket-makers sometimes plant it nearer home. This little palm here attains maturity in about a year at a height of 12 to 15 feet. After flowering, the leafy cr[illegible] gradually bend and bear the slender stems to earth, send forth roots, and so propagate the parent stock. The Carib recognize a secondary variety known as lárumą tukunię which, they say, does not exceed five feet in height. Because it provides such short strands, it can be utilized only for making small ornamental baskets, for which work it is, moreover, especially suited by reason of the facility with which it can be split.

When they have attained their maximum growth, the stems are cut; split into two or four segments and most of the soft pith removed; then tied in bundles of from 70 to 100 stems and carried down to the coast, where they are spread out in the sun to dry.[1] When they have acquired by this process the reddish brown color characteristic of the island's basketry, they are tied back into bundles, ready, for the most part, to be stored until required on the cross-beams or suspended from the ridge-pole of the basket-makers hut or mwinq. When black strands are wanted for decorative purposes, a smaller bundle of sun-

* Because of difficulties of communication, Mr Taylor has had no opportunity to read proof of this article—Editor.

171 1 Apparently this procedure is entirely foreign to Guiana, where only freshly cut stems are used, either green or—after scraping off the outer skin-like bark—enamel with various coloring matter. Roth indeed says that exposure to the sun would render the lárumą brittle and useless. On the other hand, the Dominica Carib claim that strands made from green stems would soon spoil, and that work done with such would "open," that is, show gaps owing to subsequent shrinkage. There appears to be a degree of reason on both sides: strands woven while green tending to shrink or go mouldy; while sun-dried stems give strands which are of course more apt to break off when much bent. Perhaps this is one reason why "hour-glass pattern" technique is unknown, and why the making of cassava-squeezers (tukuma, or matapi) is almost a lost art.

7: Taylor & Moore E-4, 5 (1930-1937) 1948
ST13 Callinago ST13

dried stems is buried in a mud hole by the river, and left there to steep for a few 285 ●
days until the lárumą turns a rich lustrous black. Stems so treated lose, however, in strength.

Preparatory to being woven, each stem segment is re-split with the thumb nail into two or three strands (according to the size of the original stems and the nature of the work in hand); and the remaining pith removed by passing each of these under the blade of a knife held perpendicularly between thumb and index finger. Finally, each strand is separated in the sense of its thickness into a skin or outer layer, which is finer and more flexible, and a mam (<French membre "member," "frame-timber") or inner layer, which is coarser and less supple. This operation requires skill: it is accomplished by breaking a complete strand near its butt; then seizing the exposed end of the mam between the teeth and peeling off the skin with a steady pull of the right hand, while the left controls the unseparated part. The "tooth-hold" must of course be shifted from place to place until the strand has been peeled throughout its entire length into two layers.

Although the Dominica Carib make several other types, the Creole term panier caraïbe (Island Carib bakara, or yumąti) is applied only to those close-work, rectangular baskets of lárumą, consisting of a container and a cover, each of which is composed of a skin in ornate pattern and two or three colors built up over a white (and usually plain) frame basket or mam. Overlapping leaves of cachibou *(Calathea)* or of balirié *(Heliconia)* are adjusted onto the latter in such a way as to form a continuous layer between it and the skin, and thus to render the finished product more or less waterproof. Varieties of such baskets, distinguished according to their shape and size, are known locally as: panier voyage (Roth's pegall), portemanteau and valise (Roth's larger and smaller satchels), and niche (literally "nest": a series of twelve small ornate oblong baskets, one fitting into another after the manner of a Chinese puzzle). Although there are still one or two Carib who know how to weave in twill (see below), all of the above are usually woven today in wicker pattern: the weft strands passes alternatively over and under one warp element, which consists of one stouter, or two or more ordinary strands superimposed so as to be relatively rigid.

The first component of a panier caraïbe to be made, and the most difficult of construction, is the mam of the container. As its name implies, this is made of the inner layer strands of lárumą. A beginning is made on the flat base by squatting on the floor and holding down a series of warp elements in position with the feet until they can be secured by passing the wefts.

Once this foundation has been completed to the desired size and shape, warp

7: Taylor & Moore E-4, 5 (1930-1937) 1948
ST13 Callinago ST13

285 and weft strands are "falled" by pressing them neatly close together, and the incipient basket is ready to be "turned." The projecting strands serve as warps for the sides of the basket which are built up by multiple additional wefts. On the foundation's longer sides, where the original warp elements project, this presents no difficulty; but the original wefts projecting from the shorter sides must be thinned out before they can serve as warps. This is done by cutting short the first of every three weft strands (sometimes the first two of every four are

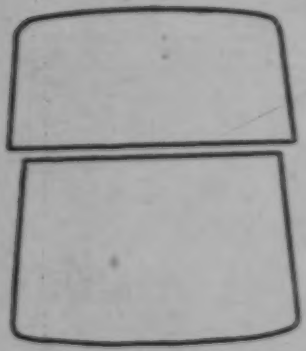


FIG. 1. Elevation of basket cover and container (one-tenth natural size).

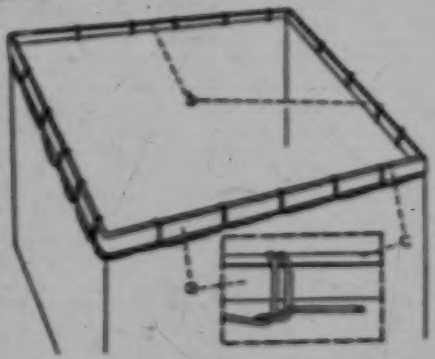


FIG. 2. Showing weaves (a and b) and lacing (c) edgings; with inset showing manner in which they are sewn onto the basket mouth.

cut) and tucking their ends under the others. The remaining two strands of each are henceforth treated as a single warp element. Before proceeding with the sides, the warps projecting in the proximity of the four corners (which the basket-maker still calls by their Carib name: ariets) are "broken," that is, folded or bent at right angles so as to indicate the points at which the additional wefts must be turned and tightened. The mats is turned so as to leave the strands' shiny side inwards. The reverse is of course true in the case of the skin.

As each additional weft (which may make two or more circumferences of the basket) is introduced, the end of the previous one is tucked neatly under. Moreover, in order that the basket's cover may fit tightly, the sides of the container are made to slope inwards so that when finished its mouth is somewhat smaller than its base—the reverse being true of the cover (see Figure 1). This necessitates very nice adjustment in tightening each successive weft if a lopsided effect is to be avoided. To keep the strands well pressed down and prevent their

7: Taylor & Moore E-4, 5 (1930-1937) 1948
ST13 Callinago ST13

slipping up, they may be moistened from time to time; and strips of maho (a295 ●
name given to the fibrous bark of several widely different species of trees) are introduced across the corners whenever the work is temporarily laid aside.

The mam of the basket's cover is made in the same way, except that its foundation, before being "turned" is tied over the mouth of the container, and the weft strands of its sides built up and tightened around the latter in order to insure a perfect fit.

The Carib basket-maker usually finishes a number of mams (both containers and covers to fit) before starting on their skins. When he is ready to complete a basket, he selects some suitable leaves (see above), removes their midribs, and puts them in the sun to wilt and dry somewhat (without which they would rot in the basket and be worse than useless). Then he adjusts leaf-stem props both diagonally and criss-cross within the mam in order that its sides may remain rigid while the sides of the skin are being built up around it. Layers of wilted leaf are now laid tile-wise over the outside of the mam, up to and over the edges of its mouth, and secured in place by strips of maho which pass around and across the mam in such a way as to admit of ultimate removal. The foundation of the skin (see below) is now tied firmly onto that of its leaf-covered mam, and its sides built up by the introduction of additional wefts which are tightened around the latter. Vertical "posts" consisting of stem segments of roseau *(Gynerium saccharoides)* are woven into the four corners of the container's skin if a panier voyage is being made.

When the mam has been completely enveloped in its skin, the maho bonds are withdrawn, and the basket is ready to be bordé, i. e. given an edging. Two stem-segments of roseau and one of the unseparated lárumą are cut to the length of the basket mouth's circumference for this purpose. According to the size of the basket, the former vary from ½ to 1 cm, the latter from ¼ to ½ cm in breadth. The projecting warp ends of mam and skin alike (they are sometimes, but rarely today, tucked in upon themselves after the manner described by Roth), together with any projecting leaf, are now "shaved" (with a sharp knife or razor blade) even and parallel around the circumference of the mouth. Then the roseau edgings are applied, one around the outside of the skin, the other inside the mam, with the lárumą segment bridging the two in guise of a lid. This edging is now sewn together and onto the basket by a series of reef-knots which pass around its three components and through the border of skin and mam (Figure 285
2). The thread used for this purpose is made from the leaf-fiber of la pite (a285
wild pineapple), not spun on the leg into twine, as for fishing-line, but passed under the big toe and twisted in single ply. Moreover, this thread is blackened

7: Taylor & Moore E-4, 5 (1930-1937) 1948
ST13 Callinago ST13

285 before use with an unidentified resin (found on the windward beaches during the
293 four three months of the year) called manni, which strengthens and preserves it from decay.

285 The lérumą skins are woven and built up on the same general principles as
531 their manna, except that the reddish brown strands of the former are varied by others of white (obtained by scraping before use) or black (see above), which

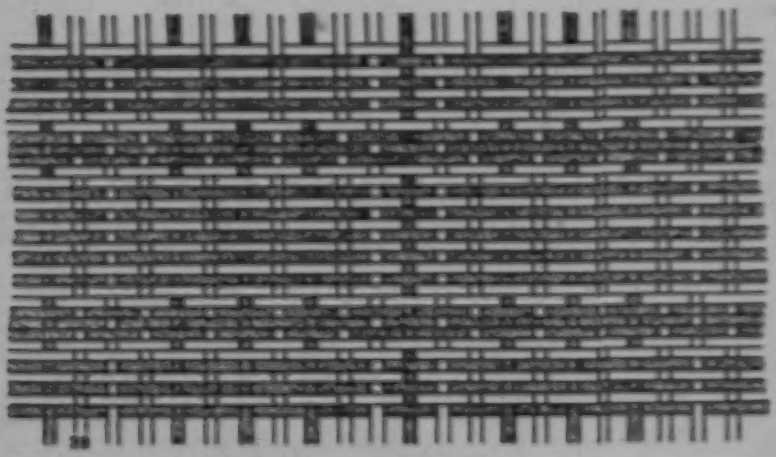


FIG. 3. Checker design (called bariolé) in wicker parrera basketry.

are so arranged as to form a design. This does not necessarily cover the whole basket, but is limited more often to two or more bands running across the top and bottom and around the sides of the basket. Such design vary somewhat with the basket-maker's fancy, but there appears to be at least a basis of tradition behind them. One of the more orthodox, in which the wefts go alternatively over and under each warp element in such a way that the black wefts pass over most of the white warps and under the black, is shown in Figures 3 and 4. The former represents the more usual, rather widely spaced arrangement, while the latter illustrates how the same design shows up in fine work. Its formula is (w equals white; b equals black); warps: 3w, 1b, 1w, 1b, 1w, 1b, 2w, 1b, 2w, 1b, 1w, 1b, 1w, 1b (repeat, and end off with 3w); wefts: 2w, 3b, 2w, 1b, 1w, 1b, 1w, 1b, 1w, 1b, 1w, 1b (repeat). This design is known as bariolé "variagated"; and the white warp which divides it symetrically (twentieth from the right) as the portugais, "Portuguese" (?). Recently, yellow and violet stained la pite fiber thread (see

7: Taylor & Moore E-4, 5 (1930-1937) 1948
ST13 Callinago ST13

above) has been woven in this design into belts 4 cm wide, with the pourquoi running right down the middle, but this may be a new application of an old pattern.

While Roth's "hour-glass pattern" technique is quite unknown to Dominica Carib of today, at least a twill weave not unlike that described and illustrated by him for Guiana in section 432 of the *Additional Studies* is employed here by a very few Carib in decorative baskets otherwise similar to those whose manufacture has just been described. But whereas the twill of Roth's specimen is of the one-under-and-over-three type usual in Guiana basketry, all those I have seen in Dominica are based on the one-under-and-over-two pattern commonly employed here in making fans and hebilet (cassava-sifters). Moreover, both mans and skins of the Dominica specimens are twilled (although the former are in plain herringbone), whereas in Guiana, according to Roth, the mans are usually in wicker weft. In such baskets, warp and weft are indistinguishable except in being usually of different colors (see Figure 5). If the warp is taken to be white and the weft black, then successive wefts starting at the same warp pass as follows (brackets indicate introductory point of weft and are not to be repeated); u equals under, o equals over: A-u1, o2, u2, o2, (repeat); B-(u2), o2, u2, o3, u2, o2, u3 (repeat); C- o1, u2, o2, u2 (repeat); D-(o2), u2, o2, u3, o2, u2, o3 (repeat). The next four wefts repeat this arrangement (ABCD), then follow two sets of four wefts each in the order ADCB. The entire formula may thus be represented by ABCD, ABCD, ADCB, where A, B, C, and D follow the picks indicated above.

285 ● 531
285 531
171

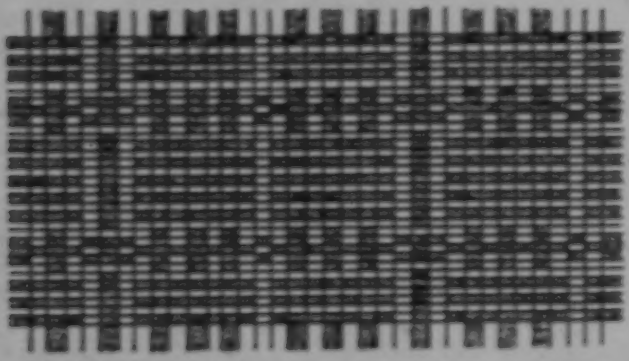


FIG. 4. Checker design in fine work.

7: Taylor & Moore E-4, 5 (1930-1937) 1948
ST13 Callinago ST13
Dominica ST4

285 Whether by design or, as I incline to believe, because the requisite number
531 of warps strands had been miscalculated, the above pattern is changed on the short sides of one basket in my possession, the weft strands on reaching the corners passing: A-o1, o2, u2, o2, u3, o2, u2, o2 (repeat); B-(u2), o2, u2, o2, u1, o2, u2, o2, u3 (repeat); C-o1, u2, o2, u2, o3, u2, o2, u2 (repeat); D-(o2), u2,

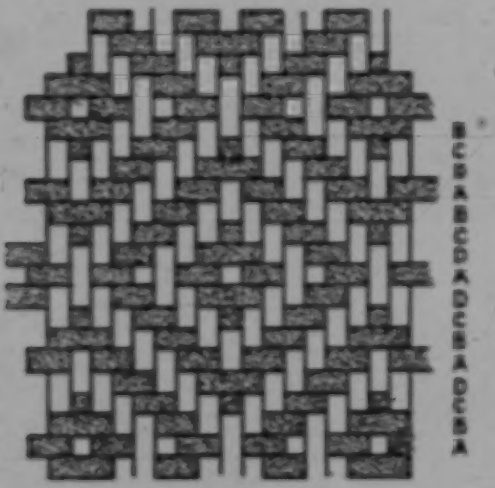


FIG. 5. Design of the Dominican mats.

o2, u2, o1, u2, o2, u2, o3 (repeat). This pattern repeats after only 14 (instead of the former's 16) strands have been passed in the order: ABCD, ABCD, ADCB, AB.

White strands for decorative baskets may be obtained, as has been mentioned already, by scraping off the reddish brown surface of sun-dried lérumq skins. Although less resistant, the peeled, bleached, and sun-dried midribs of the roseau leaf and the dried split leaf-stems of the cachibou are sometimes preferred for
9 this purpose, since they are of a purer white and more brilliant than the former.
285 The fans referred to in an earlier paper,[2] and now made, not by the Carib, but by the members of a colored community living on the fringe of the rain forest near the center of the island, are of especial interest because their shape and method of construction are intermediate between those of the Arawak and Carib types described by Roth for Guiana, and such as might well have evolved

2 See Taylor, *The Caribs of Dominica*, p. 131.

7: Taylor & Moore E-4, 5 (1930-1937) 1948
ST13 Callinago ST13
Dominica ST4

D
285

Starting again with that which is uppermost, or last bent, each strand is now rebent inward and downward, and woven back into the fan along a course parallel to and on the same path as that which it followed in the original diamond. This process, which produces an edging at right angles to that just completed, as well as filling in the body of the fan, is continued on either side until the desired length is obtained (see Figure 8, *b*).

When this stage is reached, a last strand is bent over but not interwoven with the others. Over and round this underlying strand as foundation, the next two strands taken together and superimposed, are wrapped, brought up on the top side of their own standing part, and bent under the others parallel with the foundation strand (see Figure 8, *c*). These two strands, together with the foundation strand, now form a composite foundation over which the next two strands are wrapped superimposed, and which they themselves then join. Each successive pair of strands thus encircles the bundle formed by its predecessors, and then itself joins the bundle, which thus comes to contain all the strands on its side of the fan, and to form an apex with those from the other side. The two bundles are finally trimmed, joined together, and overcast so as to form a ring.

COMPARATIVE NOTES ON THE BASKET TYPES
(By Harvey C. Moore)

C
285
171

The similarities suggested above between the basketry of the Dominican Carib and that described by Roth for the Guiana Indians causes one to conjecture on other areas possessing similar basketry. Wissler[3] long ago commented upon the similarities of design and materials of cane baskets in Louisiana and northern South America. Commenting upon baskets in some Pacific Islands that had similar designs, he warned about assuming diffusion from designs only. However, there was in addition to similarity of design the factor that cane splints were used for mats and baskets in the southeastern United States, the West Indies, and the basins of the Amazon and Orinoco.[4] Gower warns that since the technique involved in cane-splint basketry was rather simple, its presence need not mean diffusion from only one center of invention.[5] However, it was present in the Muskhogean area, among the Yuchi of Georgia and South Carolina, in Florida, among Taino and Island Carib of the West Indies, and in northeastern South America.[6]

3 Wissler, *The American Indian*, p. 78.
4 *Idem*, p. 51.
5 Gower, *Northern and Southern Affiliations*, p. 17.
6 *Idem*, p. 49.

7: Taylor & Moore E-4 (1930-1937) 1948
ST13 Callinago ST13

285 171 Speck[7] states the uniformity of type, weave, and design of cane basketry in the southern and eastern United States point to its being a single art, with a center for North America in the lower Mississippi region. He goes on to mention possible Antillean or South American connections. A striking feature of similarity is the complex "double weave," although no waterproofing by the insertion of a leaf-layer such as *Ischnosiphon* has been reported for the Southeast.

That a cultural extension of cane basketry into southern Central America existed will be demonstrated later in this paper.

A brief exposition of specific points of similarity and dissimilarity between the Southeast, Antilles, and northeastern South America will now be given.

In the Southeast, the Yuchi[8] has two types of basketry, one like the Algonkian tribes and one using cane. The latter type was characteristic of the Southeast and Gulf area. The material was cane (*Arundinaria*), nearly always twilled, and with bottom and sides possessing differing patterns.[9] Swanton[10] says that among the Chitimacha, on the Mississippi in Louisiana, the cane was split with the teeth and woven in two layers, forming a double basket—sometimes dyed black, yellow, or red. The Chitimacha[11] (at least in their basketry as revived in historic times) wove in two thicknesses with the glossy surface out and used the twilled pattern. All the baskets had a cover fitting closely over the lower part. Merwin was reminded by it of the material, weave, and uses of the basketry of the Guiana Indians.

The Hitchiti of the Lower Creeks split and stripped cane, soaked it in warm water before using, and dyed strips in advance.[12]

The Cherokee[13] of western North Carolina used the "double weave" of two splints of cane in a diagonal twill with the smooth outer surfaces exposed on the inside and outside of the basket. The Cherokee designs occurred among other tribes of the southern or Gulf area, but the designs of the latter had more elaboration.[14] Adair[15] mentions the Cherokee's dividing the swamp canes into long, thin, narrow splinters, dyed several colors. Among the types was a nest

7 Speck, *Decorative Art*, p. 63.
8 Speck, *Ethnology of the Yuchi*, p. 31.
9 *Idem*, p. 32.
10 Swanton, *Indian Tribes of Lower Mississippi*, p. 348.
11 Merwin, *Basketry of the Chitimacha*, p. 34.
12 Swanton, *Indians of Southeastern United States*, p. 605.
13 Speck, *Decorative Art*, p. 59.
14 *Idem*, p. 62.
15 Williams, *Adair's History*, p. 456.

7: Taylor & Moore E-4, 5 (1930-1937) 1948
ST13 Callinago ST13

of eight or ten baskets. Wissler[15] lists baskets of cane and splints as among the distinctive traits of the Southeast, with the double or nested basket and the basket meal sieve as special forms.

The Seminole of Florida, although not significant basket makers, used the swamp cane and the fan palmetto for making flat baskets and sieves.[17] The Pile Dwellers of the Florida Keys left remains of wattled cane matting and Cushing[18] deduces the people understood basketry making.

Hence it appears that cane was used in similar manner throughout the Southeast for baskets (and also for mats and cradles).[19] Almost everywhere the work was by women.[20]

Turning to South American basketry, we find that the Macusi[21] (Central Carib) used palm frond splints for baskets to store farina. These were lined with leaves, and covered with leaves and splints interlaced. The men made maruera plant splints (scraped and used naturally, bleached, or stained black) into shoulder or trinket baskets with telescoping lids. The Waiwai (Central Carib) made the best ones. The Wapisiana[22] (Central Arawak) used *iriri* palm leaves to line the bottom and sides of baskets holding farina and cotton. The men's shoulder, or trinket, box was the same shape as the slightly larger lid which slipped over it.[23] Scraped strips of maruera plant were bleached or stained black.

Modern Caingang[24] (non-Guarani of São Paulo, Paraná, Santa Catarina, and Rio Grande do Sul) make some twilled baskets, like those of the Guayaná, that are of thin strips of split bamboo and are made in two parts that telescope into each other.

Among the northwest Amazons were plaited cane (*Cecropia peltata*) baskets, sometimes with black cane interwoven into the white.[25] The Boto and most of the other tribes north and south used a cylindrical cassava squeezer with loops at each end. The strips, which look like cane but are apparently of a species of *Desmoncus*, were twilled. Most of the manufacture was by women.

15 Wissler, *The American Indian*, p. 238.
17 MacCauley, *Seminole Indians of Florida*, p. 317.
18 Cushing, *Exploration of Ancient Key Dwellers' Remains*, p. 63.
19 Swanton, *Aboriginal Culture of the Southeast*, p. 690.
20 *Idem*, p. 700.
21 Farabee, *The Central Caribs*, p. 23.
22 Farabee, *The Central Arawaks*, p. 23.
23 *Idem*, p. 24.
24 Mabilde, *The Caingang*, p. 457.
25 Whiffen, *The North-West Amazons*, pp. 97-98.

7: Taylor & Moore E-4, 5 (1930-1937) 1948
ST13 Callinago ST13

285 171 Nordenskiöld[26] noted baskets of leaves of *Gynerium* among the Yaminca, Tambopata-Guarayo (Chima), Araukuna, Cavina, Chacobo, Yuracare, Guarayú (Pauserna and Guarayo), Chimane, and probably among the Mojo. Theirs is the technique of the Piro (referred to later). Square baskets with overlapping lids are known among the Yuracare, Chimane, Guarayú (Pauserna and Guarayo), Mojo, Chacobo, and Araukuna—all located in an area roughly between 60°-70° W longitude and 10°-20° S latitude.[27]

Baskets with overlapping lids showed a general scattering all over South America between the Equator and Curaçao, also between 12°S and about 23°S and 60°-70° W. Both Arawak and Carib of the Guiana Coast evidenced this type.[28] Quite possibly allied in form is basketry found in Peruvian graves.[29]

The Machiyenga[30] (Arawak who lived along the middle course of the Urubamba River in eastern Peru) made good telescope baskets of wild cane for storage of trinkets, clothing, etc., and the Piro[31] (Arawak to the east of the Machiyenga) made the small telescope basket, also common among the Campa, and used them similarly.

Among the tribes of eastern Bolivia and western Mato Grosso, the ancestors of the Mojo (Arawak), like the Guiana Indians, made round telescope baskets and also made flat, circular trays and carrying baskets with hexagonal weave (lattice type).[32]

With reference to extensions of basketry of this general type into Central America, Skinner[33] notes a specimen among the Bribri of Costa Rica of a basket of split palm leaves or of cane, in diagonal twill, and like some of the baskets of the Alibamu, Choctaw, and other Gulf Indians. These rare baskets were used for holding trinkets.

Among the Guiana Indians Im Thurn found many similarities to Antillean basketry. He states[34] that the men were basket makers and the material used for all fine work was the split stems of *Lychnocipion*, called inurin, other species

---

26 Nordenskiöld, *Ethnography of South-America*, pp. 198-200.

27 *Idem*, p. 204.

28 Nordenskiöld, *Changes in the Material Culture*, pp. 172-174.

29 As an illustration, the Uhle collections from Chincha contain "rectangular twilled work baskets, with lid, used to hold spindles, yarn," etc., found in graves of three time periods: Late Chincha I, Late Chincha II, and Inca (and at the period of the Spanish conquest). *See* Kroeber and Strong, *The Uhle Collections from Chincha*, p. 31.

30 Fejos, *Indian Tribes of Eastern Peru*, p. 6.

31 *Idem*, p. 56.

32 Métraux, *Native Tribes*, p. 67.

33 Skinner, *Notes on the Bribri of Costa Rica*, p. 63.

34 Im Thurn, *Among the Indians of Guiana*, pp. 278-279.

7: Taylor & Moore E-4, 5 (1930-1937) 1948
ST13 Callinago ST13

of imire being used for the rougher work. The Arawak, Ackawoi, and Warrau made square pegalls, with lid and baskets of the same shape and overlapping. (The sizes of baskets were made as curiosities for Europeans.) Many true Caribs made pegalls of oblong shape. (The Indians of the savannah made round pocket-shaped baskets without lids which they covered with leaves when necessary.) Sometimes basket and lid were made double and leaves (*Ischnosiphon*) were inserted between the layers.

Most baskets were made in the same way and of imire, split into strips, sometimes peeled, bleached, natural, or stained black.[35] The quakes were loosely woven and lined with imire leaves. The sides were composed of intermixed leaves and farina or salt.[36] A covering of leaves was added after the basket was full.

The Nikuri-kara, a hybrid group on the Brazilian-Guiana border, made their pegalls of the leaves of a palm (*Orbignyia*). This was rare in British Guiana, but the shape of the pegalls was square or oblong, like the pegalls of the Arawak.[37]

The basketry of the other islands of the Antilles offer similarities to that of Dominica. The aborigines of Porto Rico[38] used "plaiting" interwoven with leaves to become watertight. Fewkes noted that basketware made in the penitentiary at San Juan during the time of his observation resembled that of the Carib of St Vincent and Dominica. The hammock[39] of the prehistoric Porto Rican "closely resembled some of those still used by the tribes of the Orinoco and manufactured by Indians elsewhere in South and Central America."

Summary

Any conclusions on types of weaves and patterns of baskets must consider first the practical level of materials involved and mechanical limitations of the craft. Generalizations proceeding from any one factor, as type of material used or design, may lead to hasty and unwarranted conclusions. Basketry must be evaluated as a complex encompassing such things as material used, type of weave, ornamentation, quality of work, uses to which the baskets are put, sex dichotomy in basket making, and preparation of materials. When several of the elements of this complex are present, and the time periods permit, we can assume the similarities manifested in various geographically unconnected areas stem from diffusion and are not parrallel outgrowths from comparable mechanical conditions. The available information on the basketry-making areas included in

35 *Idem*, p. 281.
36 *Idem*, pp. 281-282.
37 *Idem*, p. 282.
38 Fewkes, *Aborigines of Porto Rico*, p. 212.
39 *Idem*, p. 34.

7: Taylor & Moore E-4, 5 (1930-1937) 1948
ST13 Callinago ST13

285 this discussion is often mainly that of a description of the baskets themselves.
171 Too hasty an inference that similar design types are related should be avoided. However, the evidence herein assembled tends to support the view that the Antilles, northeastern South America, and southeastern United States form an area having pronounced similarities in basketry. In the Southeast the area extends from North Carolina to Florida (with probable extensions into the Keys) and west to Louisiana. Specific reference has been made to the Antillean islands of Dominica, Porto Rico, San Juan, and St Vincent. Known similarities in culture among other islands of the Antilles suggests a wider distribution there. In South America there are indications of discontinuous distribution extending far beyond the Guiana area. There are southwestward extensions at least to the Macheyenga (approximately 74°W and 12°S) and the Atsahuaca and Yamiaca (approximately 70°W and 15°S). There is another extension at least to the Guarayú (approximately 64°W and 17°S). A northwestward extension goes as far as the Bribri of Costa Rica. Suggestive similarities are found among the modern Caingang (along the Atlantic coast between approximately 20°-33°S).

Bibliography

113 Cushing, Frank Hamilton *Exploration of Ancient Key Dwellers' Remains on the Gulf Coast of Florida* (Proceedings, American Philosophical Society, vol. 35, 1896).

Farabee, William Curtis *The Central Arawaks* (University of Pennsylvania, University Museum, Anthropological Publications, vol. 9, 1918).

The Central Caribs (University of Pennsylvania, University Museum, Anthropological Publications, vol. 10, 1924).

Indian Tribes of Eastern Peru (Papers, Peabody Museum of American Archaeology and Ethnology, Harvard University, vol. 10, 1922).

Fewkes, J. W. *The Aborigines of Porto Rico and Neighboring Islands* (25th Annual Report, Bureau of American Ethnology, 1903-1904, pp. 3-220, 1907).

Gower, Charlotte D. *The Northern and Southern Affiliations of Antillean Culture* (Memoirs, American Anthropological Association, no. 35, 1927).

Im Thurn, Everard F. *Among the Indians of Guiana* (London, 1883).

Kroeber, A. L., and William Duncan Strong *The Uhle Collections from Chincha* (University of California Publications in American Archaeology and Ethnology, vol. 21, pp. 1-54, 1924).

MacCauley, Clay *The Seminole Indians of Florida* (5th Annual Report, Bureau of American Ethnology, 1883-1884, pp. 469-531, 1887).

Merwin, B. W. *Basketry of the Chitimacha Indians* (University of Pennsylvania, Museum Journal, vol. 10, nos. 1 and 2, 1919).

Métraux, Alfred *The Caingang* (Bulletin, Bureau of American Ethnology, no. 143, vol. 1, pp. 445-475, 1946).

The Native Tribes of Eastern Bolivia and Western Matto Grosso (Bulletin, Bureau of American Ethnology, no. 134, 1942).

9: Ober N-5 (1876-1878) 1895
ST13 Callinago ST13

garments, occasionally, and beads. . . . The Guiana Indians still make fire by rubbing two sticks together; they make baskets similar to those now made by the West-Indian Caribs, as well as cassava sieves, *matapies*, or cassava strainers, and other articles of the Indian economy. . . . Cotton is preferred by the Caribs to all other fibers. They still use the *tiki*, or wooden war-club, the only aboriginal weapon now in use. . . . The celebrated ourali poison is made chiefly by a single tribe, the Macusis, and particular Indians. . . . In the shell mounds, the objects found resemble those from the West Indies; and human bones have been found split open, as if for their marrow. Of aboriginal art, as shown in paintings or carvings, there are few traces, the petroglyphs being few and very rude in design and execution. . . . One practice still prevails among the Caribs of which we find no trace in the island: that is *couvade*, or male child-bed, when the man, at parturition, takes to his hammock, where he stays for days, and even weeks (if he be delicate), and is fed on gruel, abstains from smoking, and is comfortably coddled, while the poor woman attends to her hardly-interrupted domestic duties. In conclusion, as to the religion of the Guiana Caribs, it is a pure animism; every Indian believes that he himself, and every human being, consists of two parts, a body and a soul, or spirit; and moreover, that all other objects have the same qualities; the whole Indian world swarms with spirits, good and evil. They do not believe in a spiritual hierarchy, — only in spirits that are, or once were, situated in material bodies of some kind, — and no apotheosis has of these made gods, or a God. . . . The Carib name for God, *Tamosi*, means the Ancient One. . . . As to scientific acquirements, the Indian, now, as in ancient times, is without even the rudiments of scientific thought . . ."

CARIB PETROGLYPHS, IMPLEMENTS, AND POTTERY. Were it not even that we still have evidence of the existence in the Carib area of Indians who dwell here, in the con-

hammocks or smoking, crouched around their huts and appearing to meditate; they rarely speak and let their wives take care of all the work. Formerly they demanded absolute submission from them and did not permit them to take their meals with them. In the course of our trip, while we were passing in front of a Carib hut, we saw a young and strong man walking about calmly, surrounded by four children, the youngest of which was in his arms, while the women of the house busied themselves outside with the hardest work.

The Carib dwellings are rectangular huts more or less raised above the ground, with walls made of mixed straw of bamboo or some other wood and covered with palm leaves; sometimes they have over hangs as shelter against the sun. These huts differ little from what they were formerly, according to descriptions of them which the first observers left us, and at that time they called a group of huts a carbet(2),

2. This term has perpetuated itself in the French Antilles and in Martinique one still finds the village of Carbet and the peak of Carbet which dominates this settlement.

of which one was most important, in which an entire family lived. The house of the present Carib chief is of a more elaborate design, and the roof is of wood instead of thatch; inside it consists of four rooms, each containing a bed and chairs.

Personal property is usually simpler and consists of "hammocks," a word of Carib origin used in most European languages. The hammocks are made by the women out of cotton cultivated near the hut; they are braided and not woven, and existed even at the time of the conquest. They were dyed red with roucou, and according to Father Labat, there were some larger than others, called marriage hammocks, braided by mothers for their daughters when they were married, but in which two people never slept together. The household utensils are gourds of different sizes, vases of baked earth and skullfully woven baskets. The Carib basket serves the natives as chest and cupboard; /138/ it is made with the greatest care of reeds painted in different colors, and is so well constructed that water cannot pass through, and the cover of the basket fits the bottom so well that the heaviest rains cannot dampen the contents. Its shape is that of a rectangular parallelepiped twice as long as it is wide. It is very light, and the

blacks and European creoles still use it today, not only in Dominica, but also in Guadeloupe and in Martinique. The Caribs, as a matter of fact, make these baskets not only for their own use, but they also sell them in order to obtain articles which they need, knives, hatchets, pieces of cloth, alcohol, etc. The Caribs formerly used the matatou, a kind of square coverless basket, supported by four feet, and the catoli, a kind of hod used by the women to carry potatoes, bananas, fish, and other food products to the hut.

The diet of the Caribs is however not complex; it is almost exclusively vegetable, and is supplemented from time to time by a few crabs or by fish. The plants they eat are cultivated by them or are gathered in the forest. The most important are the yam, Dioscorea sativa, the sweet potato, Convolvulus batatas, the Caribbean cabbage, Colocasia esculenta or Xanthosoma sagittaefolia, and finally the cassava, Manihot dulcis and Manihot edulis, from whose roots they extract farina with the aid of a very primitive press and which is used by them in making the cassava, a kind of baked pancake which formerly took the place of bread in all the Antilles. The trees which supply them with fruits are numerous: these are the mango-trees, the guava-trees, the coeo-nut trees, the banana trees, and the famous bread-fruit tree, Artocarpus (1) incisa, imported from Asia and Polynesia but

1. From ἄρτος, bread and καρπός, fruit.

long since acclimated in the Antilles. The forest supplies them with another article of exchange, a tree, (called the "Bay tree" by the English) whose leaves they gather, which are taken to Roseau and thence sent to Europe or the United States, where an essence is extracted for use in perfume-making.

Meat is an unimportant part of their diet and the few animals they raise; pigs of Spanish or /139/ French origin, and domestic poultry, hens and ducks serve more as articles of exchange than as food. Even formerly when they did not object to human flesh, it seems that they used it only rarely; when following a war they had massacred a large number of enemies, they thought it only fitting to eat them. Furthermore, Father Labat is full of indulgence towards them on this point, and although they had once offered him the smoked arm of an Englishman, probably the remains of a feast, he finds it hard to apply to them the epithet of cannibals.

12: Taylor E-5 (ca. 1930-1937)1949
ST13 Callinago ST13

302 urukámbui, "closes the pores, prevents the seawater from drying on their skins, keeps off mosquitoes, and kills chigoes."[33]

114 285 [824] Carib basketry was and still is made from *Ischnosiphon arouma* (Aublet) Koernicke, the "ouallóman" of Breton's or the uarúmã of our own time and spelling, and not, as Rouse says, from "Latania" (presumably an anglicization of French latanier, from Carib alátani, which is the small fan-palm, *Coccothrinax martinicensis* Beccari), whose leaves served as thatching and for making rough sunshades, umbrellas, bags, etc., but could not possibly be employed in the typical wicker pattern and twilled basketry of the Carib. As in Breton's time, so today Carib baskets have a double wall and cover like those of the Taino described by Rouse,[34] but such baskets are and may be rendered waterproof only by the insertion of one or more intermediary layers of leaves. The *Mytilus edulis* is not found [825] in the Lesser Antilles today, and it seems probable that the "mussel" whose shells were used, according to Rouse,[35] in scraping strands employed for basketry, refers to some other species.

114 611 Although it may not be possible, as Rouse says, to substantiate Gower's statement that descent was matrilineal among the Island Carib, this feature is at least implicit in the kinship terminology.

114 595 Breton is in disagreement with Rouse's authorities on several points concerning the life cycle. Of a husband's relations with his wives, he says:

> they [the wives] have their turn month and month about, even when they are pregnant; after childbirth they [the husbands] remain without seeing them for a good while, for fear of harming the child.[36]

[843] In seeming contradiction, Rouse says that sexual intercourse was forbidden during pregnancy, and does not mention post-puerperal abstinence.[37] The solution may perhaps be found in the attitude of the modern Carib father, who says that while abstinence during pregnancy is a matter of taste, intercourse during the forty-day 114 period following birth would be injurious to the child. Rouse notes that the 946 accounts of the couvade vary considerably, his own being "taken largely from Davies, with supplemental data from La Borde:" "For several days after birth the mother fasted, eating only dried cassava and drinking warm water. The father, on the other hand, practiced the couvade. Immediately after the birth he com-

33 Breton, *op. cit.*, p. 79.
34 *Handbook*, p. 527.
35 *Handbook*, p. 554.
36 Breton, *op. cit.*, p. 278.
37 *Handbook*, p. 557.

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

parts of these islands, continued to live by hunting, fishing, and food-gathering, with a minimum of horticulture in burnt forest clearings; and kept up their trade-excursions to the Guianas until well into the nineteenth century.

Division of labour was as follows:

Women	*Men*
planting, weeding, reaping, food-gathering.	felling, burning, and clearing land.
preparation of food, drink, oil, paint.	fishing and hunting.
carrying of water, fuel, food.	house construction.
making: pottery	making: dugouts, paddles, masts, and sails
cassava griddles	bows, arrows, clubs, and blow-tubes
calabash-vessels	stools, mortars and pestles
« teeth » for stone-chip graters.	cassava-troughs
	grater-boards
	cane-presses
	carved wooden and moulded waxen figurines.
spinning cotton thread (with spindles).	spinning bromelia twine (on leg).
weaving hammocks.	weaving all basketry.

While all women were supposed to acquire such accomplishments as the making of pottery, the spinning of cotton, and the weaving of hammocks, some of the men's work was more specialized, particularly with regard to the building of dugout canoes and to basketry. The latter craft had been carried to a degree of perfection and artistry rendered possible only by the fineness of the principal material used (*Ischnosiphon arouma*). Most complicated as to construction is the long tubular cassava-press (*rubéma*), to make which a knowledge of various techniques and patterns is required. Sifters are of a more-or-less open « hourglass » twill, and are round in shape. Back-baskets or « carry-alls » (*katóuli*) were of two kinds, the commoner consisting of a back, two sides, and a base, woven in « hourglass » twill, and mounted on a frame that made it possible to rest the load without lowering it to the ground. These were supported when in use by a band passing over the bearer's forehead. Lattice-type, hexagonal weave containers for food and offerings were

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

285 called *kudhai*. Basketry « satchels » slung by a cord or band from the shoulder (*bukúla*), and « travel-baskets » carried in canoes or used in the home for storage (*iemádi*), are closely woven in twill or wickerwork and in a variety of patterns. Moreover, each such basket consists of a « head » and a « bottom » which telescope into one another; each of these in turn being made in duplicate of an outer « skin » and an inner « member » between which layers of cachibou leaves (*Calathea lutea*) are arranged in such a way as to render the container waterproof.

177 For obvious reasons, stone implements, bone fish-hooks, and (later) baked-clay griddles and bows and arrows ceased to be made as soon as they could be replaced by their more efficient European equivalents. Nor have hammocks or pottery been regularly made for the past hundred years. But most of the basketry, dugout canoes, bromelia fishing-lines, wooden mortars and pestles and troughs, cane-presses, and calabash vessels are still made and used; while horticulture of the « slash and burn » variety is still carried on by means of the billhookshaped « cutlass » and the dibble or digging stick.

241 In their gardens or provision-grounds, which were (and are) always situated
177 on the interior heights behind their homes, various kinds of manioc and sweet potatoes predominated. « Pumpkins » (*uuúoma*) and maize were secondary crops. Plantains (*buláu*), an importation from the Old World, and possibly bananas (of a variety called *bukúku*), were cultivated soon after the Conquest, and soon became very popular, as also did one tropical American species of yam (*Dioscorea trifida*, Island-Carib *kúou*). The present-day predominance of other true yams from the Old World, oriental « dasheen » (chou de Chine), and New World tania (Island-Carib men *tóio*, women *uáho*) is of recent date among the Indians of Dominica. With the exception of tania, these crops would seem to have been taken over from the Negroes in the last thirty or forty years in order to offset a decline in game, wild foodstuffs, and fish.

197 Island-Carib men continued to learn and use a special vocabulary of Cariban
198 ancestry, which gradually dwindled until, a generation before the last native speaker of the Dominican dialect died (about 1920), this consisted of little more than a score of words, among which were those for « I » (m. *du*, w. *nukúio*), « thou » (m. *amóro*, w. *bukúio*), « man » (m. *uókori*, w. *eióri*), and « woman » (m. *uóri*, w. *kiaru*), employed in a language whose flexions, syntax, and other basic vocabulary were essentially Arawakan.

131 Until the present « Carib Reserve » was formed in 1903, the Indians were scattered in various settlements along the north, east, and south shores of Dominica. The reservation is situated near the middle of the windward coast, and comprises 3700 acres of rugged indented coastline to which spurs run down from a mountain chain running roughly north and south. By the middle
[144 of the seventeenth century, the Dominican Island-Carib had, according to du Tertre, acquired a few slaves; and it is probably with these that miscegena-
567] tion started. Today the Reserve has about five hundred inhabitants, of whom not more than a fifth can reasonably be considered as « full-blooded » Amerindians.

x 824 Plant lore among the Carib may be roughly divided into three classes:

1. Species, wild or cultivated, which are or may be used for food or drink.

2. Species, wild or cultivated, which are or may be used for domestic purposes, including the making of dugouts and all implements and utensils pertaining to hunting, fishing, gardening, food gathering and preparation.

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

HODGE. These voucher specimens of the plants used by the Dominica Caribs have been determined and deposited at the Gray Herbarium of Harvard University. Certain duplicates may also be found in the herbaria of the Bailey Hortorium, the New York Botanical Garden, the Smithsonian Institution, the University of Massachusetts, and the British Museum (N. H.). 128

IV. CATALOGUE OF THE KNOWN ECONOMIC PLANTS OF THE DOMINICA CARIBS

8241

CYATHEACEAE. TREE-FERN FAMILY.

Cyathea arborea (Linnaeus) J. E. Smith, Mem. Acad. Turin 5.: 417. 1793.

Fougère, Tree-Fern. — *amámei*.

A common tree-fern of the West Indies, Mexico and Venezuela. In Dominica this beautiful species is a weed of open wet slopes at lower and middle elevations where it often forms extensive colonies on abandoned cultivations.

The woody caudex is dried by the Caribs and used as a tinder. [372] Since the wood is peaty it burns readily for long periods and so is used to carry fire from place to place. The spores are said to [789] be used as a «charm», and are gathered by spreading a sheet beneath a fertile plant «on Midsummer Night».

Specimen citation: 6, 7, 2444, 2880.

PANDANACEAE. SCREW-PINE FAMILY.

Pandanus utilis Bory, Voy. 2: 260. 1804.

Screw-Pine. — *bárakua* («ungual»?).

A native of Madagascar, sometimes cultivated in the West Indies. This species has become naturalised in several coastal areas (e. g. Marigot, Hatton Garden, etc.) of Dominica.

The septa of the leaves are prepared in the same way as latanier (*Cocothrinax martinicensis*), and are used by the Caribs [285] for plaiting hats and baskets and occasionally as thatch for huts [342] or shelters.

Specimen citation: No herbarium material collected.

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

GRAMINEAE. Grass Family.

Andropogon bicornis Linnaeus, Sp. Pl. 1046. 1753.
Anatherum bicorne Beauvois, Ess. Agrost. 128. 1812.
Panache.

A species found from southern Mexico to Brazil and throughout the West Indies, usually on grassy slopes.

Panache is employed by the Carib as a second-rate thatching material while the hairs of the raceme are sometimes used to stuff pillows.

Specimen citation: 3166, 3352.

Bambusa vulgaris Schrader ex Wendland, Coll. Pl. 2: 26. t. 47. 1810.
Bambusa sieberi Grisebach, Fl. Br. W. I. 528. 1864.
Common Bamboo. — *kuáma* («plume», «panache»).

Common bamboo, a native of the Old World, is now widely planted in the tropics of both hemispheres. In Dominica the beautiful arching plumes of this grass are familiar especially along roads and water courses at lower and middle elevations.

Wherever it is grown bamboo has a number of native uses. The Creoles of Dominica construct fishpots from the split stems, and the canes themselves with the septa removed often serve as temporary water pipes.

The Carib Indians dry the stems indoors and then split them into fine strands which are woven into *sambura*, a kind of round basket with a narrow mouth used for the catch made while fishing from the coastal rocks or in the rivers. Except for its shape the *sambura* is of similar construction (a round radial type) to baskets made of *mibi* (*Anthurium palmatum* and *Monstera pertusa*), liane pomme (*Passiflora laurifolia*), and the like. Bamboo is employed also in fashioning a strong type of garden basket and, as a substitute for cotton thread, in the making of *kali*, the Carib and local name for a kind of fishpot or landing net used to catch flying fish.

Specimen citation: 174.

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

824^x

Eleusine indica (Linnaeus) Gaertner, Fruct. & Sem. 1 : 8. 1788. Fowl's Foot, Pied Poule.

A weedy grass native to India but widely distributed in the tropical and warm temperate regions of both hemispheres.

Caribs crush the plant with salt and apply it as a poultice [752] to sprains and dislocations.

Specimen citation : 185, 2462, 3620.

Gynerium sagittatum (Aublet) Beauvois, Ess. Agrost. 138. t. 24. f. 1812.

Arundo saccharoides Poiret in Lam. Encycl. Sup. 4 : 703. 1816. Arrow, Wild Cane. — Roseau. — *buléua* (m) (« arrow », « pierce »), *mabúlu*, *mabúru*.[6]

This tall reed is found throughout tropical America where it is widely used as laths in light construction work. It is to be seen in Dominica chiefly along stream-banks where it often forms colonies in full sunlight. The grass is grown by the Barama River Caribs of Guiana under the name *mapuru epui*. From the stems they fashion shafts for arrows.

For plaiting bands subsequently sewn together by the Dominica Caribs to make hats, the midrib of the leaf is peeled, bleached by laying it in the dew, and sun-dried. The young main-stem, prepared in the same manner as that of *Ischnosiphon arouma*, is used for weaving small decorative baskets (either alone or in conjunction with split stems of *Ischnosiphon arouma*), fans, mats, etc. ; while more mature stems are chosen for edging and reinforcing the corners of Carib baskets. Mature inflorescence stems are very straight and were used formerly for arrows as they are by lowland Indians even today in other parts of Latin America. The « heart » (i. e. the young shoot of unopened leaves) of this species is used as a shampoo when washing the hair (as are the small

[285] [411] 824^x 302

---

[6] Breton (7) lists three aboriginal names for « roseau ». All probably apply to *Gynerium sagittatum* but we are certain only of *buléua*, which he records : « ... it produces its flower at the top, and bears a ' panache ' (plume) which when detached leaves a perfectly straight rod ». He states, further, that laths and palisading (wattlework) are made from the stems of the roseau called *mabúlu*, and baskets from that called *tibasket*. All these uses are still known to the Carib with reference to the ordinary roseau described above. [417 285]

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

Anatherum zizanioides Hitchcock and Chase, Contrib. U.S. Nat. Herb. 18: 285. 1917. 814x

Khus-khus [7]. — Vetiver.

Vetiver is a native of Asia but is cultivated in the tropics of both hemispheres.

Screens used to perfume living quarters are constructed from the roots of this species (23). In Dominica, as elsewhere, the roots are dried and bundled to place in drawers for scenting linen, etc. [314]

The leaves of vetiver are bleached by boiling, are sundried, and then are split in two by the Caribs for plaiting hats. [285]

Specimen citation: 227.

Zea mays Linnaeus, Sp. Pl. 971. 1753.

Maize, Indian Corn. — Mais (French); mal, mi (patois). — *oudsi* (m) (cf. Tupi *abate*), *màrisi* (w).

Maize is a tropical American contribution to the world's cereals, yet the exact source of its origin in the Americas is still debatable. It has been grown as a basic American crop since prehistoric time, and even in pre-Columbian days was cultivated from southern Canada to Chile and Argentina (1) (21) (22). Corn was first seen growing in the West Indies by Columbus, who called it maiz. According to MANGELSDORF and REEVES (38), the flint corn so characteristic of the West Indies, was probably introduced from South America although it is most closely related to Central American types. [177]

Corn is grown for food by the Island Caribs who always eat it roasted, never boiled; nor is corn flour ground locally. Actually this vegetable is more a delicacy with the Indians than a staple food, and is reputed to have the properties of an aphrodisiac. Kernels of maize are sown or planted in preference by newly pregnant girls who believe their condition will cause the plant to bear more abundantly. As in all other agricultural activities — sowing and reaping, felling timber, etc. — planting of corn is rigidly regulated by the phases of the moon. 814x 243 [252]

Specimen citation: no herbarium material collected.

---

[7] Varieties of the yam (*Dioscorea trifida*) with purplish, reddish, or whitish flesh are also called « khus-khus » or « kus-kush » in Dominica.

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

824x

Aiphanes sp.
Grigri. — *rôkri*.

An unidentified palm of this genus is known from the windward coast of Dominica where it grows at elevations slightly greater than those at which *Acrocomia aculeata* is found. The Dominica grigri may well represent an undescribed species [9].

The Island Caribs put the grigri palm to the same uses as the glou-glou. The trees are chopped down to obtain the edible fruits and nuts.

Specimen citation: 126 (T).

Coccothrinax martinicensis Beccari (?)[10], Webbia 2: 324. 1907. Latanier. — *alatani, karáta*.

A rather small fan-palm limited to the lower coastal bluffs and cliffs of Dominica and Martinique. Apparently its constant use by the Indians has caused it to become quite scarce in these isles, although it is said to still occur on the bluffs and cliffs below the village of Vieille Case, and on Pointe Daniel in the southeastern part of the island.

[411]

Bows were formerly made by the Caribs from the wood of latanier. The broad fan-like leaves are used to cover huts and shelters, and are also fashioned into brooms. The septum of the mature petiole is split in two and then is woven, before it becomes dry, into a sort of game basket or sack called *jokom*. The people of Penville (where there are also a few Caribs) also weave bags or sacks (in which grated manioc is pressed) from this petiolar material.

[342 412]

[285 252]

Specimen citation: no authentic herbarium material collected.

---

[9] Although species of this genus have been recorded from Martinique and St. Vincent (on the latter island the palm is still very common), authentic material from Dominica has, until now, been lacking. Nevertheless the grigri of Dominica has been mentioned by such writers as Breton (7), Du Tertre (15), and Oexle (29). Today the Dominican grigri palm is found only in very wild situations. The herbarium material is still insufficient for specific determination.

[10] The herbarium material in hand is not ample for a conclusive determination. However, this is the only species of this genus known from the near vicinity (e. g. Martinique). At the present time other fan palms representing various genera are growing under cultivation near houses in the Carib Reserve, and have probably been introduced via the Botanic Gardens at Roseau.

13: Hodge & Taylor N. E-5 (1930-1956) 1957
ST13 Callinago ST13

X 894 **Cocos nucifera** Linnaeus, Sp. Pl. 1188. 1753.
Coconut Palm. — *palma* (from Spanish *palma*).

The coconut palm is grown on all tropical coasts. Its center of origin is controversial although the plant is probably native to the Old World. Hundreds of uses are recorded for various parts of this plant, which is considered the most valuable of all palms. DU TERTRE (15) records the species as established in the French Antilles in the seventeenth century.

[272 262] Coconuts are an important product of Dominica and several estates have been devoted to their culture. The Creoles utilize [283] the green « jelly nuts » as a refreshing drink and the flesh of the mature fruits for food and oil. The husks supply a fiber, coir, employed for local cordage.

[342 252] Coconuts are cultivated by the Island Caribs who use the large leaves for thatch, and the endosperm as a source of food and oil. The latter is obtained by grating and boiling the flesh of the nuts.

Specimen citation: no herbarium material collected.

Euterpe dominicana L. H. Bailey, Gent. Herb. 4: 375. 1940.
Palmiste, Palmiste franc, Manicol. — *wése*.

A tall slender palm endemic to Dominica and common throughout moist mountain forests, chiefly at middle elevations.

[262] Often felled by Caribs and other woodsmen for the sake of the palatable coeur-palmiste (« cabbage » or « heart ») which they extract from the cylindrical crown of the tree, and which is eaten [342] either raw or boiled. The leaves of young specimens, folded and plaited, are used for thatch. Ridge-caps (or covers) for dwellings are sometimes made from the wood of this palm by merely [262] splitting the trunk in two. The rotted trunk serves as a refuge for the fat white edible grub (*sémbe* [11]) of the palm beetle (*Calandra palmarum* Fabric.). The reddish colored prop-roots (racines palmiste) of this palm are cut, peeled and scraped, then split [285 482] into two or three strands and utilized for the manufacture of shoulder carry-alls (*tidla*, literally « a basketry lattice or trellis- [273] work »). The making of palm wine from this species has been

[11] Although the grub of the palm beetle is more frequent in this palm of the mountain forests, it also lives in the rotten boles of the coastal *tétake* (*Rhyticocos amara*). JACQUIN (33) also records the roasting of this « delicious » insect morsel, which is often eaten raw or roasted by the modern Carib.

13: Hodge & Taylor N. E-5 (1930-1956) 1957
ST13 Callinago ST13

species of z'alles mouche, which apparently were known as « langue boeuf » in the day of Breton (7).

Specimen citation: 1599, 3249, 3664.

ARACEAE. Arum Family.

Anthurium palmatum (Linnaeus) Kunth, Enum. Pl. 3: 80. 1841. *mîbi* (generic for « bush-rope »).

« Hard » *mîbi*, as this species is called (as opposed to *Monstera pertusa* which is known as « soft » *mîbi*), is apparently known only from Dominica where it occurs as a common but weak liana on trunks of trees in moist forests at middle elevations and at lower elevations on the windward coast.

The aërial climbing and binding roots are used by the women for making spiral basketry. After scraping them to remove the cortex, the roots are either dyed yellow by rubbing with a tuber of saffran (*Curcuma longa*) or mauve by rubbing with the moistened leaves of the tree known as tan (*Picramnia pentandra*). From the scraping of the bark of *mîbi* together with those from the bottom of the conch shell (patois: lambi; Carib *wdiabori*) a concoction was formerly made to be taken as a cure for yaws (Carib: *ydya*, « prickle »).

Specimen citation: 36 (T), 3205, 3248.

Caladium bicolor (Aiton) Ventenat, Descr. Cels. t. 30. 1800. Dasheen Marbré, Hale Bois.

An American species of uncertain origin but believed to be a native of Amazonia or the Guianas. It is much cultivated as an ornamental for its beautiful leaves.

This arum is esteemed as a yard or house plant in Dominica and frequently escapes.

The Caribs use the heated rhizome as a poultice for extracting splinters.

Specimen citation: 1573.

Colocasia esculenta (Linnaeus) Schott, Melet. 1: 18. 1832. *Caladium colocasia* W. F. Wight in Contrib. U. S. Nat. Herb. 9: 206. 1905.

13: Hodge & Taylor N. E-5 (1930-1956) 1957
ST13 Callinago ST13

814x

Monstera pertusa (Linnaeus) de Vriese, Hort. Sparm. Bergens 40. 1839.

mâbi (generic for « bush-rope »).

A species found on several of the Lesser Antilles. In Dominica this plant grows as a scandent vine on trees in river valleys especially at lower elevations.

The aerial roots of this species can be peeled without or with very little scraping and since they absorb local vegetable dyes (especially « saffran » and « tan ») more readily than the roots of « hard » **mâbi** (*Anthurium palmatum*) the plant is known as « soft » **mâbi**. For this reason the roots of *Monstera* are preferred for small decorative baskets although they are less durable than roots of *Anthurium*. The large perforated leaves of this plant are used also by the Caribs as a poultice to relieve pain. [285] [278]

Specimen citation: 3006.

Philodendron oxycardium Schott, Syn. Aroid. 82. 1856.

Corde Molle.

This scandent arum ranges in the West Indies from Puerto Rico to St. Vincent; it is also recorded from Guatemala. The species is common in the forests of Dominica at lower (windward coast) and middle elevations.

Caribs use the woody climbing stems of corde molle as sturdy handles for certain types of baskets. [285]

Specimen citation: 3262.

Xanthosoma spp.

Yautia. — Chou, Tanier, Tania [14]. — **wâko** (w), **tâia** (m) (the same word in Tupi). — **tâya** (m); **wâkâ** (w).

Several species of this tropical American genus have been much cultivated in the West Indies and South America since pre-Columbian times. The tubers of *X. atrovirens* Koch & Bouché

[14] These are the most frequent names used in Dominica, but elsewhere in the West Indies the several species and varieties of *Xanthosoma* are known by various names (5) — yautia and malanga in the Spanish speaking islands; chou caraïbe (Martinique), malanga (Guadeloupe); and taniers, tanias, tayas, cocoes, or eddoes in the British West Indies. Some of these names are applied also to the dasheen. Yautia is a Taino (Haitian) name for *Xanthosoma*; tanier is a corruption of the Carib **tâia**.

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

in fire, *b*) titiri (a tiny fish) for steaming in a closed pot, *c*) sweetened meal of manioc or maize for boiling in water to make a kind of pudding. The midribs of the leaves are often sun-dried, cut to equal lengths and bound together at their ends parallel to one another so as to form roll-up mats used to sleep on. The petioles are often cut to form temporary braces used in making baskets. The leaves as well as the sap of the stem are employed as an unguent for burns, inflammation, etc. Balisier leaf heart together with water obtained from the hole of a pois doux (*Inga*) tree is used in the local treatment of erysipilis. The watery sap of balisier, mixed with the juicy pulp of the genip (*Genipa americana*) and with the ashes of burnt panicles of roseau (*Gynerium sagittatum*), is used as an unguent applied to yaws (framboesia). A red dye is said to have been made from the blue fruits.

Specimen citation: 1086, 2630.

Heliconia caribaea Lamarck, Encycl. 1: 426. 1783.

Heliconia bihai sensu authors (24).

Wild Plantain. — Balisier. — *balèri* (*cf. balèru*).

The commonest of the wild plantains generally confused even in current botanical literature with the preceding (24), but widely distributed throughout all the wet tropical regions bordering on the Caribbean. In Dominica colonies may be found in habitats similar to those occupied by the preceding species.

H. caribaea is put to the same use by the Caribs as is *H. bihai*.

Specimen citation: 3416, 3417.

Musa paradisiaca Linnaeus, Sp. Pl. 1043. 1753.

Plantain. Banane. — *balèru*, *baldisa* (*cf.* Spanish platano).

Plantains originated in southeastern Asia but are cultivated in the tropics throughout the world. They are said to have been introduced into Hispaniola about 1500 and are recorded from Dominica in 1595 (21). Since the latter date they have grown to be a staple cultivated food in Dominica where they often persist after cultivation.

The Island Caribs formerly pounded and dried the fruits to form a sort of paste or concentrated food taken on voyages and consumed after mixing with water. Today plantains form one of

13: Hodge & Taylor N. E-5 (1930-1956) 1957
ST13 Callinago ST13

K824

Alpinia speciosa (Wendland) K. Schumann, Fl. Kaiser-Wilhelmsl. 29. 1887.

Languas speciosa Small, Fl. Southeast. U. S. 307, 1375. (1913).
Shell Flower. — Lavandre.

[247] A plant of the East Indies, long cultivated for ornament in the West Indies and often persisting after cultivation. Lavandre has become naturalised in various parts of Dominica, particularly at lower elevations.

[278] A « tea » made by the Caribs from the leaves and flowers of this species is supposedly efficacious against indigestion or « wind in the stomach ». Further uses of this species as ingredients in [515] ritual baths are described under *Ipomoea pes-caprae* and *Ocimum micranthum*.

Specimen citation: 23 (T), 3211.

Curcuma longa Linnaeus, Sp. Pl. 2. 1753.
Turmeric. — Saffran.

A native of the East Indies, where it is grown for its tubers which form an ingredient of curry powders, saffran has been [386] introduced into the West Indies and is generally cultivated by the Dominica Indian as a dye plant.

The Caribs use the carrot-like tubers to give a yellow stain to weaving materials obtained from *wibi* (*Anthurium palmatum* and *Monstera pertusa*) and other lianas. Certain round baskets [285] made by the Indian women are often woven in two colors, yellow (from *Curcuma longa*) and mauve (from *Picramnia pentandra*).

Specimen citation: 8 (T), 3330.

Hedychium coronarium Koenig ex Retz. Obs. 3: 73. 1783.
Ginger Lily. — Gingembre Douleur, Canne Riviere.

This species, of southeastern Asia, has become naturalised in moist places on many of the West Indian islands.

[278] The Caribs of Dominica employ the leaves to make a « tea » used for fever, while the roots enter into the manufacture of a concoction which is a supposed cure for any internal pain. A chopped up decoction of the plant in water is also drunk as a « cure » for gonorrhea. For another use of this species see *Ipomoea pes-caprae*.

Specimen citation: 34B (T).

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

K824
[273]
[312]

Fig. 14

Fig. 16

[265]

Fig. 17

Fig. 18

DOMINICA CARIB PLANTS, A TRIO OF PALMS. — Fig. 15 – The glee-glee, *Asterogyne martiana*, formerly utilized as a «wine» palm by the Caribs, with some of its edible fruits (insert). — Fig. 16 – Specimens of a species of yangu, *Geonoma hodgeorum*, typical of a thatch-yielding palm, from Morne Trois Pitons. — Fig. 17 – Flowering stalks and edible heart or «cabbage» (center) of the Dominica palmiste, *Euterpe dominicana*. — Fig. 18 – Prop roots (pattes palmiste) of the Dominica palmiste, used in the weaving of shoulder baskets. [opposite p. 547]

13: Hodge & Taylor N, Σ-5 (1930-1956) 1957
ST13 Callinago ST13

K 824 **Calathea lutea** (Aublet) G. F. W. Meyer, Primit. Fl. Essequeb. 10. 1818.

Calathea discolor G. F. W. Meyer, loc. cit. 7.

Cachibou. — **karíbu** («sharp-pointed»).

This lowland species ranges in rainforest areas in the West Indies from Puerto Rico to Trinidad, also throughout Central America and into Amazonian South America. Cachibou is infrequent in Dominica because of the lack of good growing sites, but it forms as elsewhere small colonies along river banks.

[342] Cachibou possesses one of the most durable leaves used by the Caribs for thatch, and its employment for this purpose was noted many years ago by JACQUIN (33). The leaves are exposed to the sun after cutting until they close, when they are folded lengthwise and tied with lianas over a split roseau (*Gynerium sagittatum*) stem which is used as a thatching-rod. When completed the leaves overlap one another forming thick layers, and so produce a tile-like appearance. The waxy leaves of cachibou serve to render [285] Carib baskets (paniers) water-proof; waterproofing is accomplished by placing layers of leaves as a lining between the inner and outer component parts of the paniers. The petioles are also dried and split and used like roseau or larouman in Carib basketry.

Specimen citation: 3329, 3565.

Ischnosiphon arouma (Aublet) Koernicke, Bull. Soc. Nat. Moscow 35: 88. 1862.

Larouman. — **dálwae, dálwé** (m), **walóma, warúma, wálwálé** (w).

A species found in the Lesser Antilles as far north as Guadeloupe and on the South American continent south to the Amazon, a range coinciding very well, at least in the Antilles, with the earlier concentrations of Carib tribes. Larouman possibly was brought to the Antilles by the Island Carib. In Dominica larouman occurs in wet ravines or forest glades and along shaded river banks at lower and middle elevations in what often appears to be a semicultivated state.

In the Guianas this plant is known to the Indians as **maku, waku,** and **dáwái**, and its preparation for and uses in basketry [285] are very similar to those described below. Larouman is one of the most important basketry plants of the Island Caribs, and

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

814r
285

its use by these Indians has been recorded by several authors (7) (15).

The stems, cut when they attain 12-15 feet in length [10], are split into two or four segments and most of the pith is removed. Tied in bundles of from seventy to one hundred stems, they are carried down to the coast where they are spread in the sun to dry; during this process they turn a reddish brown. If black larouman is required, the reddened stems are steeped for a few days in « mud holes » by a river. Such stems may be scraped when a white color is required; thus are provided three shades for the weaving of various traditional designs. Before use the segments are re-split into two or three strands each with the thumb-nail and the remaining pith is removed by passing each strand under a knife-blade held between index finger and thumb. Finally, each strand is split again, but this time parallel to its flat surfaces, yielding an outer layer or « skin » and an inner layer or « mam » (from the French « membre »). The operation is accomplished by breaking the butt end of a complete strand, seizing the « mam » layer between the teeth, and peeling off the « skin » with a steady pull of the right hand, the hold with the teeth being shifted up the strand from time to time as the peeling proceeds. The sharp edges of the outer layer are subsequently smoothed off with a knife. The smooth, harder, strands of the outer layer are utilized for the outside layers of larouman baskets, while the « mam », which is softer and of course white, is reserved for the inner layer or lining of the basket. Thus each Carib travel basket or panier (*bakara* or *yamáli* in Carib) consists of four woven parts: a receptacle with 1) « mam » and 2) « skin » between which layers of broad leaves (of cachibou, balisier, bananas, etc.) are sewn to make the basket rainproof; and a cover with 3) « mam » and 4) « skin » constructed in the same fashion as the receptacle. The two parts (« mam » and « skin ») of both receptacle and cover are bound together by an edging of roseau stem (*Gynerium sagit-*

[10] A smaller « variety » attains a height of only four to five feet, and cannot be used except for small articles. Botanical specimens of this « variety » have not been collected.

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

Y824
●285

tatum) sewn with la pite thread (*Ananas comosus*) which has been rubbed with *mâsi* [10] in order to strengthen it.

Besides « paniers caraïbes » (travel baskets) the Caribs weave larouman into mats, fans, square and round cassava sifters (« hebiset » — the patois word has been taken from the Carib), cassava squeezers (patois: « coeleuvre », the long stocking-like device; *mâtapé* (w) and rukuma (m) in Carib), Carib tables (*mâtutu*), finger traps (a child's toy), « paniers okoakae » (hexagonal open-work baskets), and « porte manteaux » (a flattened form of the travel basket, carried by a cord from the shoulder).

Specimen citation: 3196, 3418.

Maranta arundinacea Linnaeus, Sp. Pl. 2. 1753.
Maranta indica Tussac, Fl. Ant. 1 183. (1808).

Y824

Arrowroot. L'Envers. — *tilala* (« that which pierces »?).

Arrowroot is a native of tropical South America, but it has been widely cultivated for its starchy tubers and is to be found naturalized in many tropical lands. The species was probably brought into the Antilles in pre-Columbian times, possibly by the Caribs to whom it is an important economic plant. Sloane records that the plant was carried from Dominica (an Island Carib stronghold) to Barbados and from that island to Jamaica (11) (21). Many varieties of arrowroot are still known to the Caribs of Dominica. Since the plant is valuable in their lives as a source of food and magic, it is apparent that the species has been cultivated by them for a long period on the island. Although arrowroot is said by some to occur wild in the forests, all plants seen and collected by the authors have been growing spontaneously on waste ground or in a semicultivated state, often close to Carib huts or gardens.

Varieties of arrowroot known to the Dominica Caribs include l'envers blanc, l'envers rouge, l'envers caraïbe (or l'envers tête chien), l'envers coulibri, l'envers calumet, l'envers six mois, and l'envers tourner virer. These vary from those which, like l'envers coulibri and l'envers six mois, have small round tubers likened

---

[10] *Mâsi* is a black resin of unknown origin which exists in a lumpy form. It is discussed under *Symphonia globulifera*.

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

X 824

« tree-spirit » and for this reason — and as with *Ceiba pentandra* and *Mammea americana* L. — these trees are never felled or otherwise disturbed for fear of making the spirit angry. Leaves of figuier are one of many ingredients (see *Ipomoea pes-caprae*) in a ritual bath given for any sickness caused by piai.

Specimen citation: 1567, 3268, 3271 (all representing *Ficus urbaniana*).

LORANTHACEAE. Mistletoe Family.

Passacanthus martinicensis Eichler in Martius, Fl. Bras. 5 (2): 26. 1868.

Capitaine Bois, Maître Bois, Roi Bois.

A hemiparasite of Martinique and Dominica. In Dominica the species frequently parasitises mango trees. The local names also are applied to other loranthaceous species.

Caribs utilize the leaves of roi bois as one of the many ingredients (for others see *Ipomoea pes-caprae*) of a ritual bath given as a cure of any sickness caused by piai.

Specimen citation: 651.

POLYGONACEAE. Buckwheat Family.

Coccoloba ascendens Duss ex Lindau, Monogr. Cocc., Engl. Bot. Jahrb. 13: 156. 1890.

Liane Barril, Cercle Barril.

A liana found on several of the Caribbee islands and also recorded from Brazil.

According to Duss (14) an infusion of the root is used in the French Antilles as a depurative for venereal diseases. Fishermen in those islands also use the flexible stems in the making of fish pots and baskets.

The Caribs of Dominica employ the sturdy stems for edging various types of baskets.

Specimen citation: 3334.

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

X 824
[342]
[285]

Fig. 19

Fig. 20

[415
285]
[415]

Fig. 21

Fig. 22

Dominica Carib plants. — Fig. 19 – *Carludorica plumieri*, whose leaves serve as a temporary thatch. — Fig. 20 – A plant of *mibi*, *Anthurium palmatum*, showing the aerial binding roots utilized in the weaving of spiral baskets. — Fig. 21 – A spiral basket woven from *mibi* roots. It has been colored yellow and mauve with the local vegetable dyes, « saffran » (*Curcuma*) and « tan » (*Picramnia*). — Fig. 22 – The common balisier, *Heliconia caribaea*, whose utilitarian leaves (above left) are used as thatch, in basketry, and as a common wrapping medium.

[Opposite p. 562]

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

This small shrubby tree is found in southern Florida, the Bahamas, as well as throughout the West Indian islands. 824?

The leaves of tan, when moistened and rubbed on an article to be colored, yield a mauve dye. This dye is used in coloring the roots of the lianas called *mibi* (*Anthurium palmatum* or *Monstera pertusa*), employed in the manufacture of the spiral baskets of the Carib women. [386 285]

Specimen citation: 11 (T), 16 (T), 3191.

Picrasma antillana (Eggers) Urban, Symb. Ant. 5: 378. 1908.
Aeschrion antillana Small, North Am. Flora 25: 233. 1911.
Bitter Ash (8). — Simaruba [30].

Bitter Ash is a large forest tree of the Lesser Antilles.

The bark, sap, and wood contain a very bitter principle which is considered by the Carib to be of medicinal value. Chips of the wood are soaked in water which is then drunk for loss of appetite; and the sap (mixed with scrapings from the bottom of the shell of the conch called *lambi*), expressed from the bark, is applied externally as a cure for yaws (framboesia). [278] [825]

Specimen citation: 103 (T).

Simarouba amara Aublet, Pl. Guian. 2: 859. 1775.
Bois Blanc, Montagne. — *simáruba*.

A large tree known from the West Indies, Guiana, and Brazil.

Bois blanc is a familiar tree of Dominica's moist middle elevation forests where it is considered an important timber species. Because it is a host to insects injurious to citrus, bois blanc is often eliminated from the vicinity of the orchards. The wood is most frequently sawn into boards or converted into charcoal but it may be utilized for all kinds of timber requirements. [314]

The Island Caribs employ bois blanc for all these purposes.

Specimen citation: 1195, 1652.

---

[30] This Creole name should not be confused with the Carib name *simaruba* which is applied by the Indians to the species which follows.

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

824x

Clusia plukenetii Urban, Symb. Ant. 5 : 432. 1908.
Caquelin, Lagali, Larali, Mang Rouge [43] (cf. French : manglier, mangle). — Pomme Chique.

An epiphytic strangler tree of mountain rain-forests ; ranging in the Lesser Antilles from Dominica to Barbados.

Considerable confusion exists among the local names applied by the Creoles to this species of *Clusia*. Kakle or caquelin is the most frequent appellation but the name mang rouge is used at Bellevue, and larali (or lagali) [44] in the Carib Reserve.

The white sticky sap of *Clusia plukenetii* is infrequently used as an inferior bird-lime by Carib hunters. The aerial roots are sometimes employed in basketry and the wood makes an excellent fuel for a local type of improvised lime kiln used by both Carib and Creole. For a further use of this species see *Ipomoea pes-caprae*.

[223 285 372]

Specimen citation : 3206, 3251.

Mammea americana Linnaeus, Sp. Pl. 512. 1753.
Mamey, Mammee-Apple. — *masioui*.

A large handsome tree native to the West Indies but widely planted in the tropics for its edible fruit.

The strong durable wood of the mamey is used occasionally for posts, piling, and general construction (50) ; the fruit is eaten raw after soaking in wine and sugar (18), or is used to make an excellent marmalade. In the neighboring French Antilles the flowers, distilled in spirit, make a liqueur known as *eau créole* ; while « the gum, melted with fat, is applied to the sores made by chigoes » (18).

[313] [252 262]

Like species of *Ficus* and *Ceiba pentandra*, this species is considered by the Dominica Caribs to be the home of the « tree-spirit » (see discussion under *Ceiba*).

[776]

Specimen citation : no collection made.

Rheedia lateriflora Linnaeus, Sp. Pl. 1193. 1753.
Hat Stand Tree (67). — Bois Chica.

---

[43] Not to be confused with another non epiphytic tree, *Tovomita plumieri* more generally known by this name.

[44] A tree called lagli or la glu, *Sapium caribaeum*, should not be confused with this species of *Clusia*.

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

quantity of seeds between the palms and scraping off the resultant paint with a piece of wood or with a knife. *Bíset* body paint was mixed with powdered charcoal (derived from the wood of bois chandelle, *Erithalis fruticosa*) to moderate its brilliance.

The roots of *Bixa orellana* are sometimes used to flavour meat or sauces. Sticks used as fire drills were made of annatto wood 'also from wood of bois la glu (*Sapium caribaeum*), bois chandelle (*Erithalis fruticosa*), maho noir (*Guatteria caribaea*), and cacao (*Theobroma Cacao*), etc.'. For further uses of *bíset* as an ingredient of ritual baths see *Ocimum micranthum* and *Ipomoea pes-caprae*.

Specimen citation: 3225, 3303.

PASSIFLORACEAE. Passion-Flower Family.

Passiflora foetida Linnaeus, Sp. Pl. 959. 1753.

Mariguja. — *merékuia* (cf. Tupi *marakuya*), *lē méku* (« monkey's genitals »).

This passion-flower occurs in Jamaica, Puerto Rico, the Lesser Antilles, and throughout tropical South America. In Dominica mariguja occurs on waste stony ground, open slopes, or in hedgerows at lower elevations.

The fruit of this wild species is eaten by the Caribs, and the leaves are made into a « tea » said to be good for colds. The tea is used also to bathe people when they are weak.

Specimen citation: 3193.

Passiflora laurifolia Linnaeus, Sp. Pl. 956. 1753.

Water Lemon — Liane Pomme, Pomme de Liane (name of fruit). — *merékuia* (cf. Tupi *marakuya*).

An oft-cultivated species of the West Indies and tropical South America. The pomme de liane is a common slender climbing vine most frequent in Dominica in thickets near streams at lower elevations, particularly on the windward coast.

Caribs peel the slender stems for use as a material in spiral basketry, in the same way that the lianas known as *mîbi* (*Anthurium palmatum* and *Monstera pertusa*) are employed. The fruits are edible.

Specimen citation: 108 (T), 2945, 3162, 3735.

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

leaves and flowers on their breasts when they desire to wean a child. This procedure is intended to render a bitter taste to the infant, not to stop lactation.

Specimen citation: 146 (T).

Rolandra fruticosa (Linnaeus) O. Kuntze, Rev. Gen. Pl. 360. 1891.

Rolandra argentea Rottboell, Coll. Soc. Med. Havn. 2: 258. 1775. Tête Negresse.

A weedy species of the West Indies and continental tropical America.

An infusion made from the roots of tête negresse is drunk by the Carib as a cure for either gonorrhea or stomach ache.

Specimen citation: 3278.

Wedelia trilobata (Linnaeus) Hitchcock, Rep. Mo. Bot. Gard. 4: 99. 1893.

Wedelia carnosa L. C. Richard in Pers. Syn. 2: 490. 1807. Marigold. — Patte Canard. — *tarani Tōkina* (« T's medicine »).

This species, widespread in the lands bordering on the Caribbean, is found in Florida, the West Indies, and Central America. In Dominica it occurs commonly on banks and in fields from sea level to middle elevations.

The pounded leaves of marigold are used by the Caribs as a poultice on sores. For further uses see *Exostemma sanctae-luciae* and *Ocimum micranthum*.

Specimen citation: 22 (T), 3339.

V. ENUMERATION OF PLANTS BY CARIB USES

Plant sources of materials for Basketry or Plaiting

Ananas comosus (L.) Merr.	Bromeliaceae
Anthurium palmatum (L.) Kth.	Araceae
Bambusa vulgaris Schrad.	Gramineae
Banisteria longifolia Sw.	Malphigiaceae
Calathea lutea (Aubl.) G. F. W. Mey.	Marantaceae
Clusia plukenetii Urb.	Guttiferae
Coccoloba ascendens Duss	Polygonaceae

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

824X
285

Coccoloba uvifera (L.) Jacq.	Polygonaceae
Coccothrinax martinicensis Becc.	Palmae
Euterpe dominicana L. H. Bailey	Palmae
Gynerium sagittatum (Aubl.) Beauv.	Gramineae
Heliconia bihai L.	Musaceae
Heliconia caribaea Lam.	Musaceae
Ischnosiphon arouma (Aubl.) Koern.	Marantaceae
Monstera pertusa (L.) de Vriese	Araceae
Pandanus utilis Bory	Pandanaceae
Passiflora laurifolia L.	Passifloraceae
Philodendron oxycardium Schott	Araceae
Picramnia pentandra Sw.	Simaroubaceae
Vetiveria zizanioides (L.) Nash.	Gramineae

Plant source of materials used in Building or Construction

824X
342

Amanoa caribaea Kr. & Urb.	Euphorbiaceae
Andira inermis H. B. K.	Leguminosae
Antirrhoea coriacea (Vahl) Urb.	Rubiaceae
Bursera simaruba (L.) Sarg.	Burseraceae
Byrsonima spicata (Cav.) DC.	Malphigiaceae
Calophyllum antillanum Britton	Guttiferae
Carapa guianensis Aubl.	Meliaceae
Chimarrhis cymosa Jacq.	Rubiaceae
Dacryodes excelsa Vahl	Burseraceae
Guatteria caribaea Urb.	Annonaceae
Gynerium sagittatum (Aubl.) Beauv.	Gramineae
Licania ternatensis Hook. f.	Rosaceae
Manilkara nitida (Sesse & Moc.) Dub.	Sapotaceae
Mastichodendron foetidissimum (Jacq.) Lam.	Sapotaceae
Meliosma herbertii Rolfe	Sabiaceae
Ocotea sp.	Lauraceae
Ormosia monosperma (Sw.) Urb.	Leguminosae
Oxythece fabrilis Pierre	Sapotaceae
Pithecellobium jupunba (Willd.) Urb.	Leguminosae
Richeria grandis Vahl	Euphorbiaceae
Simarouba amara Aubl.	Simaroubaceae
Stigmaphyllon puberum (L. C. Rich.) A. Juss.	Malphigiaceae
Symphonia globulifera L. f.	Guttiferae
Tabebuia pallida (Lindl.) Miers	Bignoniaceae
Terminalia catappa L.	Combretaceae
Tovomita plumieri Griseb.	Guttiferae
Vitex divaricata Sw.	Verbenaceae

Plant sources of materials used in Canoe Contruction

824X
396

Carapa guianensis Aubl.	Meliaceae
Cecropia peltata L.	Moraceae